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Religious Communications.

A SACRAMENTAL SERMON.

Christ the Believer's Peace.

EPHESIANS ii. 14, first part.—"For he is our peace."

These words, my brethren, point us to the Redeemer of the world. He who is called JESUS, because he saves his people from their sins; he who is called CHRIST, because he was anointed of the Father for this great purpose; he through whom all the manifestations of the divine mercy that were ever made to the children of men have been conveyed; he, of whom, the apostle affirms in the words which immediately follow the text, that he hath "broken down the middle wall of partition between the Gentile and the Jew, and hath made both one;" he of whom it is declared, in the verse which precedes the text, that "now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ"—HE is our peace; he alone is our peace; he is an unfailing peace-maker.

In discoursing on the words, I will endeavour, in reliance on divine aid, to illustrate them in the three following views:—

I. As referring to the method in which God was rendered reconcileable to fallen man.

II. As descriptive of the manner in which a convinced sinner first obtains solid peace of conscience.

III. As pointing out the source from which the real Christian derives all his consolations and comforts.

After this, a short improvement shall conclude the discourse.

First, then, let us consider the words as referring to the method in which God was rendered reconcileable to fallen man.

Before the birth of time, my brethren, even in the ages of eternity, when "the counsel of peace was between them both," the Son of God, our Lord Jesus Christ, in the foresight of the fall of man and the ruin of our race, engaged to the eternal Father, in the covenant of redemption, to satisfy divine justice in behalf of his elect people, who were given to him in that high and mysterious transaction. Hence, when man had actually fallen, he was not, like the rebel angels, consigned to immediate and hopeless perdition, but received the early promise that "the seed of the woman should bruise the serpent's head." Hence too, the obedience and death of Christ became, by anticipation, the ground of all the favours conferred on a guilty world before his actual appear-

ance in the flesh. Through the efficacy of his work, to be performed in "the fulness of time," the saints under the ancient dispensation obtained both grace and glory; for he was the "lamb without blemish and without spot—slain from the foundation of the world:" and since his incarnation and death, his merits and intercession have still remained the rich and abounding fountain, from which have flowed forth all the blessings, both of a temporal and a spiritual kind, which the race of man has experienced.

Dwell on the thought for a moment, my brethren, that if you exclude from the system of the divine administration as it respects this world, the benefits of the Redeemer's undertaking, you exclude every thing but sin and sorrow. You open hostilities between heaven and earth, and guilty, feeble man, becomes a creature, in whose present situation and future prospects you can discern nothing but guilt and sufferings. This was once actually his condition. Into this condition he was brought by the violation of the covenant under which he was originally placed—It was the condition of Adam, after his fall, and before the promise of a Saviour. The law of Jehovah had been transgressed, and his justice was pledged to punish the offence. Man had become a rebel against his Maker, and the glory of God was concerned to see that the rebellion should not escape its deserved punishment. The inviolable declaration had gone forth—"In the day thou eatest thereof, thou shalt surely die." Death temporal, spiritual, and eternal, was the awful penalty and doom of the first transgressor, and of all his descendants. "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned."

This view of the condition of man, as condemned and lost, serves to show, most clearly and impressively, the nature and necessity of the Redeemer's undertaking. Having humbled himself to assume our nature, he performed what in the covenant of redemption he assumed to do, as the surety of his people. In this character "he fully discharged their debt"*—He completely satisfied the divine law and justice in their behalf. Having restored the violated honours of the law, by a perfect and sinless obedience, he paid its penalty by his sufferings and death. "Surely," says the evangelical prophet, "he hath borne our griefs and carried our sorrows, yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all"—Of the same tenor is the language of the apostles—"He bare our sins in his own body on the tree—Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree—He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." It is on this very ground that the great apostle of the Gentiles says, "we pray you in Christ's stead be ye reconciled to God." It is on this ground that the extension of favours to our guilty race has became consistent with the rights and claims of Jehovah, and that a treaty of peace is opened between God and man. In a word, here is the plan on which "God is in Christ reconciling the world unto himself, not imputing their trespasses unto them."

Christ, then, is our peace, inasmuch as he hath rendered offended

* Confession of Faith, Chap. xi. Sec. 3.

Deity propitious. "Him hath God set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God—To declare I say at this time his righteousness; that he might be just and the justifier of him which believeth in Jesus." Hence, at the nativity of the Saviour, the angels proclaimed "peace on earth and good will to men." The dispensation which he established was a dispensation of peace. The commission which he gave to his apostles and ministers was, to "preach the gospel"—the good news of salvation—"to every creature." It is in virtue of what he hath done, and in virtue of that only, that salvation has become possible, and reconciliation with God attainable; that we are able, with truth, to proclaim to guilty men, that they may return to their offended Creator, with the hope of acceptance; and that all the ordinances of revealed truth are dispensed for this purpose.

Be especially reminded, that it is wholly in virtue of what Christ hath done, that you, the people of my charge, have so long and so richly enjoyed the means of grace; that you have been waited upon, from week to week, and from year to year, with the messages of peace; that you have been and constantly are entreated, urged, and persuaded, to be at peace with your God; and that all the most cogent motives and affecting considerations are pressed upon you, to induce you to choose so safe and so wise a part. Let us now—

II. Consider the text as descriptive of the manner in which a convinced sinner first obtains solid peace of conscience. In the process of this work, the mind is enlightened by the spirit of grace, to see the reality and importance of the truths that have just been stated. The sinner is made to feel, with a power that nothing can resist or evade, that "God is a consuming fire to the wicked." The eyes of his understanding are opened,—it may be gradually or suddenly,—to behold the abounding of iniquity in his life and in his heart, and every excuse and palliation is seen to be of no avail. Conscience brings home the charge, in the language of Nathan to David, "thou art the man"—Thou art the sinner who hast offended thy God; thou art the very one against whom the divine law and justice point their accusations; thou art the guilty defaulter who owest ten thousand talents; who art chargeable with sins that are of a crimson colour and a scarlet dye; who art, at this moment, deserving and liable to be banished forever from all good; and yet thou art the very soul who canst make no reparation for thy offences—Ah! when this conviction of guilt thus takes hold on the conscience, in what an interesting light does it then appear, that Christ Jesus is our peace. The convinced sinner sees—I should rather say he feels—feels with the keenest sensibility, that but for Christ peace would be impossible.

And when this convicted sinner is enabled to embrace the gospel offer, and by faith to lay hold on Christ, in an appropriating act, as his own Saviour; when he feels a holy freedom, delight, and desire, drawing him away, to make a full and unreserved surrender of himself—of his all of hope and happiness, into his Redeemer's hands; when the suitableness and excellence of the plan of redemption beams on the soul, with such a lustre of evidence and beauty as to constrain it to cry out—"this is all my salvation and all my desire"—then is every sorrow turned into joy; and with a sweet outgoing of spirit, not to be described, he will say, "Christ is my peace: here is that peace for which I have so ardently panted; here, at length, I have found it. I have

been viewing myself as the enemy of God, and God as my enemy. It seemed as if his very honour was engaged to punish such an unholy wretch as I have been. But—it must be by the enlightening influence of his own blessed Spirit—he now gives me to see, not only that a reconciliation is possible, but that its taking place will even advance his declarative glory, by showing how "mercy and truth are met together, righteousness and peace have kissed each other," in the salvation of the chief of sinners by Jesus Christ. I feel a supreme delight in contemplating this very method of salvation. I am sure it is that which I would choose, if I had ten thousand choices. And it is freely proposed —yea I am commanded to accept and trust it. I do accept it cordially —I am conscious that I do. It is therefore—O the overwhelming thought of joy!—it is, it must be mine. Yes, and here I will hold, in defiance of all the enemies of my peace. Let the tempter no more persuade me to despair or to despond. I know my sins are great and numerous; I know they have gone to heaven and cry for vengeance. I know, too, that I have no strength—that in myself I am very weakness. But I see every thing that I need in Christ my Saviour. I see a value in his blood that answers to every demand of God's holy law against me. If my sins have gone to heaven, he too has gone to heaven, to plead his merits before the throne to which my sins have risen. If they cry for condemnation, he shows his merits; he answers the demands of law and justice, and thus grants peace and pardon. He ever liveth to make intercession for me, and he can save even to the uttermost, all that come unto God by him. He can, and he will, supply all my need from the riches of his grace and fulness. Begone, then, ye insidious tempters to unbelief; ye treacherous enemies of my peace begone: for to all your insinuations I will still oppose this one incontrovertible answer—*the fulness of Christ.* On this I feel a freedom to rely —this is the rock of my peace, and the gates of hell shall not prevail against it."

But—

III. The words before us point out the source from which the real Christian must, and will, continue to derive all his consolations and comforts—For we are to remember that Christ is not only the author and cause of the freedom which is first obtained from the condemning sentence of the law, and the accusations of a guilty conscience, and of the first peace and joy which follow on believing; but he is also, throughout the whole of the Christian course, the bestower of all the spiritual blessings which the believer is made to possess. Let me illustrate this part of the subject, by leading you to view the offices sustained by our glorious Redeemer.

My brethren, it is not a tenet derived originally from the love of system, or the affectation of nice distinctions; it is not merely the creed of children, or the sound of words, when we speak to you of *the offices of Christ.* The doctrine is derived from the scripture itself, and whoever knows the power of godliness, will know, practically and substantially, if not formally, its important meaning.

Christ is a king. God hath "set his king on his holy hill of Zion;" and hath "committed all things into his hands;" and hath "given him to be head over all things to the church." "He must reign till he hath put all enemies under his feet." In the execution of this kingly office of the Redeemer, the peace of the believer is rendered secure, against the numerous and powerful enemies, who would otherwise wrest it from him in a moment. The great adversary of our souls is ever busy

in bringing forward temptations to the mind, under various forms. Often does the Christian find himself assaulted with these,—often in a manner which he little expected, and always would they prevail against his peace, were it not for the aid and protection he receives from his almighty Saviour. But he who so often manifested his power over the prince of darkness while here on earth, has not less ability to control and defeat his designs, now that he has ascended on high. He will not suffer his people "to be tempted above that they are able; but will, with the temptation, also make a way to escape, that they may be able to bear it." To open to their view the remaining depravity and deceitfulness of their hearts, and thus to increase their humility and their sense of dependence on their Lord, he may permit the tempter, as in the case of Peter, to prevail to a certain length. But out of every temptation the King of Zion will, at length and without fail, deliver his subjects: and their peace, like a mass of iron, which settles deeper in the earth for being shaken, shall become the more firm and stable, from all the shocks which it receives.

The world is, also, a dangerous enemy of the Christian's peace. By stealing insidiously into his heart, and mingling its love unduly with the current of his better affections—by terrifying with its frowns, oppressing with its cares, and seducing with its blandishments, it often destroys the holy tranquillity of the soul. But the great Captain of salvation will not suffer it finally to prevail. By the winning influences of his grace, or by the rod of correction seasonably applied, he will wean every sincere follower's heart from this unhallowed attachment, and make him say, with his servant of old—"Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."

The flesh, with its affections and lusts, is likewise a most dangerous and successful enemy to the peace of the believer. Unsanctified desires, propensities, emotions, and passions, frequently plead for indulgence, and too often break forth into open sin. Coldness, indifference, and indisposition to duty, often oppress the spirit, and make it drag heavily along its Christian course. The mind, thus affected, may be, for a season, at war with itself. But, Christians, Christ is your peace. From his kingly office, you are to seek for a victory over your corruptions, and the removal of your spiritual sloth. He can subdue all these enemies, and set you at liberty from your bondage to them, and quicken you effectually in the divine life. Apply earnestly to him, and in his own good time, he will give you that enlargement which is best; and in the meantime, he will never suffer you wholly to fall before them. Be mindful that in him, and not in yourselves, lies your strength and your safety, and to him seek incessantly, that you may "be strong in the grace which is in Christ Jesus."

Christ is also a prophet—He was "that prophet that should come into the world." He revealed the method of salvation more clearly and fully than it had been known before. By his Spirit, applying the truth of his word, he still reveals himself in the hearts of his people, and manifests himself unto them "as he does not manifest himself unto the world." Here is the Christian's refuge from that ignorance, blindness, and darkness, which sometimes so fatally destroy his peace. Losing those clear views and that affecting sense of spiritual and eternal realities which once he possessed, the believer is often disquieted and perplexed, and is sometimes ready to condemn himself as wholly graceless. But in the prophetic office of his Saviour, he is made to find peace. By the enlightening influence of his Spirit, the darkness is

chased away, and the clouds which overshadowed his mind are dispelled: or if, in any degree, they remain, the gloom is abated; there are intervals of light. The Sun of righteousness sheds down his beams in such measure, as to enable him "that walked in darkness and had no light," to perceive that he is travelling the path which will terminate in the regions of eternal day.

Under the teachings of Christ in his prophetic office, his people likewise obtain spiritual views of revealed truth, which unsanctified men never possess. Real Christians, also, by divine illumination, often perceive, in various parts of the sacred word, a beauty, an excellence, and a suitableness of the truth to their own condition and wants, which greatly promote their edification and animate their hopes. In short, the Spirit of grace and truth, as the Spirit of Christ in his prophetic office, teaches them rightly to apply and trust the promises, to understand their own character and state, and to discern the wise design and benevolent intention of providential dispensations—even of those which once seemed mysterious and trying to their faith—in such a manner as to restore their peace when impaired, to establish it when possessed, and to put a song of praise into their mouth, to a faithful and covenant-keeping God.

Christ, in fine, is a priest—"He is a priest forever after the order of Melchisedec—he hath an unchangeable priesthood: wherefore he is able, also, to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such a high priest became us who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people, for this he did once, when he offered up himself."

Every practical Christian has learned from his own experience, how essential to the preservation of his peace, is this priestly office of the Redeemer. Deeply is he sensible of many and aggravated offences against his heavenly Father; numerous, if not reproachful backslidings, he has to bewail; innumerable instances of ingratitude he sees in his life; inexcusable and repeated omissions of duty, present themselves to his view, and great imperfection he discovers in his very best performances. Comparing, therefore, his life with the strict demands of the *law*, or the purity and holiness of the *nature* of God, his own heart condemns him, and he knows that "God is greater than his heart and knoweth all things." In those eyes which cannot behold any sin but with abhorrence, he who is sanctified but in part, must necessarily appear unspeakably more polluted than in his own. But still Christ is his peace. When, with a penitent, broken, bleeding heart for his sins, he can get near to the throne of grace, and plead in faith the value of the peace-speaking blood of his Redeemer, he feels that all the threatenings of the law are disarmed of their terrors. He views Christ, in his priestly office, as having made a full satisfaction for sin and transgression; and when he is enabled by the arm of faith to take, as it were, a firm hold of this satisfaction, and bring it before the throne of grace, and there plead its glorious all-sufficiency, he feels that it must prevail. It must prevail against the cry of all his guilt, for it is of boundless worth, and God hath declared that whosoever cometh unto him in this way he will in no wise cast out. O my brethren! when, in the exercise of precious faith, you find a blessed enlargement of heart to plead the righteousness of Christ—to plead it with a sense of its perfection and its infinite value—does it not give you "a peace which passeth all un-

derstanding?" Does it not make you to rejoice in good hope of the glory of God? Does it not make you feel that you have an argument that is irresistible? Does it not, in a word, and that the word of God, persuade you satisfactorily, that "being justified by faith, you have peace with God through our Lord Jesus Christ."

Did time permit, I might enlarge on what I shall only state in the most summary manner.—That he who is at peace with his God, and in peace with himself, on the terms of the gospel, will also be at peace with the world. He will "seek peace and pursue it;" he will endeavour to be a peace-maker among all with whom he has intercourse; and for himself, "if it be possible, as much as in him lieth, he will live peaceable with all men."

To improve the subject, let us reflect—

1. If Christ is our peace, if he is so in an *exclusive* sense, then those that are not united to him by a vital faith—those that are out of Christ—are out of the path of peace. Yes, let me proclaim it with an awful solemnity, "there is no peace, saith my God, to the wicked." Let me, in faithfulness to the souls of those whom I am bound to watch, most seriously admonish every Christless sinner in this assembly, that he is travelling a peaceless path. Dear inconsiderate immortals, believe it for your good, that while you are not reconciled to God through Jesus Christ, there is nothing but pain in your prospects, and disappointment in your pursuits. "Destruction and misery are in your ways, and the way of peace you have not known." All the demands of God's violated law stand good against you. Not one of them is or can be cancelled, till by faith you are interested in the divine Redeemer. Till then, you are under the curse, and liable, every moment, to its full execution. But—

2. As Christ has been made a peace offering for the sins of men, and the gospel is published for the express purpose of inviting them to return unto God, will not this prevail with every soul who is here present, to endeavour to lay hold on Christ and on eternal life by him? Is heaven proclaiming peace, and is the guilty world for a war against the Almighty? Is the Saviour pursuing rebels and aggressors, and almost compelling their acceptance of his rich offers, and will they obstinately refuse to hear, obey, and live? What madness half so desperate as this! Men and brethren! I beseech you by the gentleness of Christ, to turn to him for salvation. On this occasion, especially, I would plead with every heart that is not wholly lost to gratitude and duty. Here, over the emblems of the body and blood of that Saviour whom your sins contributed to slay; over the remains of a friend that loved us with a love that was stronger than death; over the ashes, as it were, of that burnt sacrifice which was made for your peace; over the symbols which exhibit the Redeemer "evidently set forth crucified among you"—I do tenderly and most solemnly obtest and conjure you, that you renounce your sins, and without delay flee to Christ for salvation; that you "kiss the son lest he be angry, and ye perish from the way."

3. Lastly. This subject speaks the most comfortable and encouraging language to those who are about to sit down at the table of the Lord. Christ is our peace; and now, dear brethren, we are going to commemorate the great transaction by which peace was obtained. To this the dear Redeemer here invites us. Let us endeavour to draw near in the exercise of repentance, faith, and love. Must we not be filled with penitential sorrow, while we recollect the sins which needed such a sacrifice to make expiation for them? Must we not be deeply grieved,

and humbled, and abased, while we think that our sins had their full share in the infliction of agony, crucifixion and death, on the Lord of life and glory. Truly, the infinite malignity, and the tremendous punishment due to sin, no where appear so conspicuously—not even in the flames of hell—as in the cross of Christ. Here then, let us contemplate our guilt and our desert; and let penitential sorrow melt our hearts, and bring us very low before our God. But blessed be his holy name, while the demerit and desert of sin are most conspicuously and awfully displayed in the sacrifice of Christ, that same sacrifice exhibits, with equal clearness, the complete atonement, the full satisfaction, the finished expiation, which was made for that very sin, though it be "of a scarlet colour and crimson dye," in behalf of all who look away from every thing else, and trust their souls simply, unreservedly, and confidingly, into the hands of their redeeming God. So, beloved brethren, let us now do. Let our faith embrace him without wavering. Let us afresh "put on Christ." In the exercise of precious faith, let us draw over us the spotless robe of the Saviour's righteousness, that it may "be unto and upon us," to cover all our guilt and our pollution, to be our complete justification before the throne of God, and prove our title to eternal life. With this "wedding garment," let us go to the gospel feast before us; and there, with the appointed symbols and seals, let us solemnly re-ratify our covenant engagements to our blessed Lord, and take his renewed covenant pledge that he will be "*our peace*" for time and for eternity. "O the breadth, and length, and depth, and height, of the love of Christ—it passeth knowledge." Yes, verily, we can never know it fully in time, and it will form the delightful study and meditation of glorified spirits throughout eternity. But we are taught so to contemplate it *now*, as that we may "be filled with all the fulness of God." Help us, gracious Lord, in these contemplations, while we sit at thy table; and let thy "love constrain us" to consecrate our hearts and our lives to thee; and O be thou with us, to make us faithful unto the death, that we may receive the crown of life eternal. Amen.

From the Edinburgh Christian Instructor.

ON SPIRITUALITY OF MIND.

Religious conversation with enlightened and experienced Christians, is a means of promoting spirituality of mind. This may be proved by a variety of considerations. Spiritual-mindedness is a social principle. There is nothing selfish, nothing exclusive in it. The soul in which it has its residence, is one that is taught not only to love God supremely, but also to love his neighbour as himself. It is the gift of the Spirit, who unites in the bonds of Christian affection all the children of God, to whatever denomination they belong. "They have all the same faith, the same hope, the same baptism." The privileges of one are the privileges of all. And though a regard to prudence may prevent the experienced believer from making known to all men indiscriminately, the workings of the Spirit within him, it is clear, that duty and inclination prompt him often to say to his fellow saints, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul!" This gives rise to spiritual conversation. The social principle is called into action. The views and feelings, the hopes and joys that are operating in the solitary breast, acquire a deeper interest by their being communicated. "As iron sharpeneth iron, so doth the countenance of

a man his friend." And the mutual interest that is thus awakened cannot fail to promote spirituality. The scattered embers are collected, and fanned into a bright and steady flame. Not in solitude, in cloisters and cells, but in the family circle, in fellowship meetings, in the congregation of the saints, piety flourishes most. We are told by the prophet Malachi, that in his day "they that feared the Lord spake often to one another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord and thought upon his name." Then the experience of the two disciples with whom Jesus conversed on the way to Emmaus, speaks volumes in favour of the practice I am recommending. "Did not our hearts burn within us while he talked to us by the way, and while he opened to us the scriptures?" Now, why is it that this is recorded? Why is it that we find Christ on all occasions dwelling on heavenly themes when conversing with his disciples? Why is it that one distinctive feature in the conduct of believers is, that they have their conversation in heaven? Is it not to remind us of our duty and privilege, when we meet in private? As professing Christians, how wise, how pure, how holy and heavenly should be our conversation! If the men of the world talk about what is dearest to their hearts, what a reproof does their conduct administer to the servants and people of God, if they do not speak frequently and with the deepest interest, of the things that belong to their everlasting peace? It is high time that the religious world should assert its dignity. The low gossip of the day, the talk of the world, is beneath those who are taught the mind of the Spirit. When we meet, therefore, let it be for our spiritual improvement. Let us help one another in our journey heavenward, and like Rutherford, and Leighton, and Brainerd, we shall find that even here a portion of heaven's holiness and felicity is largely experienced, and that to be spiritually-minded is life and peace.

JAMES VI. AND JOHN KNOX'S DAUGHTER.

Elizabeth, the third daughter of John Knox, was married to John Welch, who was sentenced to death, for resisting the unjust measures of James VI. to overturn the Church of Scotland. Mrs. Welch found access to the king, when the following singular conversation took place:—The king having asked her who was her father, she replied, "Mr. Knox." "Knox and Welch," he exclaimed, "the devil never made such a match as that." "It's right like," she replied, "for we never speired (asked) his liberty." He asked her how many children her father had left, and if they were lads or lasses. She said three, and they were all lasses. "God be thanked," exclaimed the king, "for an they had been three lads, I had never bruiked (enjoyed) my three kingdoms in peace." She again requested that he would give her husband his native air. "Give him his native air!" said James, "give him the devil." "Give that to your hungry courtiers," said she, offended at his profaneness. At last he told her, that if she would persuade her husband to submit to the bishop, he would suffer him to return to Scotland; when Mrs. Welch, lifting up her apron, and holding it towards the king, replied in the spirit of her father, "Please your majesty, I'd rather kep (receive) his head there."—[*Dr. M'Crie.*

THE DYING BELIEVER TO HIS SOUL.

Deathless principle, arise;
Soar, thou native of the skies;
Pearl of price, by Jesus bought,
To his glorious likeness wrought,
Go to shine before his throne,
Deck his mediatorial crown;
Go, his triumphs to adorn,
Born of God—to God return.

Lo, he beckons from on high,
Fearless, to his presence fly;
Thine the merit of his blood,
Thine the righteousness of God.
Angels, joyful to attend,
Hovering round thy pillow bend;
Wait to catch the signal given,
And escort thee quick to heaven.

Is thy earthly house distress'd,
Willing to retain her guest?
'Tis not thou, but she, must die:
Fly, celestial tenant, fly!
Burst thy shackles, drop thy clay,
Sweetly breathe thyself away:
Singing, to thy crown remove,
Swift of wing, and fired with love.

Shudder not to pass the stream:
Venture all thy cares on Him:
Him, whose dying love and power
Still'd its tossing, hushed its roar.
Safe is the expanded wave;
Gentle as a summer's eve;
Not one object of his care
Ever suffer'd shipwreck there.

See the haven full in view!
Love divine shall bear thee through;
Trust to that propitious gale;
Weigh thy anchor, spread thy sail.
Saints in glory perfect made,
Wait thy passage through the shade;
Ardent for thy coming o'er,
See, they throng the blissful shore.

Mount, their transports to improve,
Join the longing choir above;
Swiftly to their wish be given;
Kindle higher joy in heaven.
Such the prospects that arise
To the dying Christian's eyes;
Such the glorious vista faith
Opens through the shades of death.

TOPLADY.

Miscellaneous.

MEN ANSWERABLE FOR THEIR BELIEF AND OPINIONS.

The last number of "Littell's Museum of Foreign Literature, Science and Art," contains the "British Critic's" Review of "Dr Chalmers' Bridgewater Treatise." This is a very able article, and we have been tempted to make several extracts from it. We must, however, for the present, content ourselves with the following.

We are happy to see that there is one piece of most egregious absurdity and dishonesty, which Dr. Chalmers has taken in hand, and fairly shaken to pieces. Nothing is more common than to hear the gentlemen of "liberal ideas" proclaiming that our belief is wholly independent of our will; and nothing can possibly be better adapted than this notable aphorism for the convenience of those great men, who are impatient of the *house of bondage;* namely, the precinct of certain ancient, but very incommodious opinions. These opinions—say they—may, perhaps, be very just; but if a man finds himself unable to adopt them, how is he to help himself? His persuasions are utterly beyond his own control; how, therefore, can it ever be supposed that they will enter into the account which he has to render as a moral agent? And how beautifully is the problem of our moral probation simplified, by the rejection of this most untractable and most perplexing element? Unfortunately, however, for the glorious liberty of these children of light, there is one momentous consideration, which, somehow or other, they have chanced to overlook. It may be true that our belief is frequently beyond the *actual power* of the will. But who shall venture to affirm that belief is beyond the *jurisdiction*

of the will? It happens, too often, that our passions and our conduct are beyond the *power* of conscience; but our passions and our conduct assuredly are not beyond the *jurisdiction* of conscience. "If conscience" —says Butler—"had power, as it has right, it would govern the world." In like manner, where the will has been enfeebled or depraved, it may have but little influence in the formation of sound opinions. But how does it follow from this, that the will has no legitimate authority or influence in the matter? We have no doubt whatever, that any man, who has long been the slave of a licentious imagination, or a wayward understanding, is as much disqualified for the office of sound intellectual judgment, as a man who has long been in fetters is disqualified for natural freedom of motion. But what could be more ridiculous than to hear one of Jack Falstaff's ragged knaves, "that marched wide betwixt the legs, as if they had gyves on," laughing at the rest of the king's subjects, for the ludicrous and undignified suppleness of their muscles? The truth of the matter is, that these choice spirits, who despise the herd of mankind for their flexible acquiescence in established notions, are themselves, very frequently, in a state of pitiable restraint and servitude. Perhaps they know it not; but they are, nevertheless, the slaves of passion, or the dupes of prejudice, or the victims of mental effeminacy and indolence; and this, too, while they are scornfully curling their lip at the servility of their fellow creatures. And the way in which their slavery hath come upon them, is no other than this; that, by long disuse, their will has lost one of its most legitimate prerogatives,—its control over the *attention*, —its power to fix their thoughts intently upon the evidence which lies within their reach. When this power is gone, what is the man but a slave?—a slave, that has abjured the dominion of his lawful governor, only to be enthralled to many masters, and, possibly, to a succession of masters.

That this is so, is made abundantly manifest by Dr. Chalmers:

"Attention"—he says—"is the *looking* organ of the mind,—the link of connexion between man's moral nature and his intellectual nature, —the messenger, as it were, by which the interchange between these two departments is carried on,—a messenger, too, at the bidding of the will, which saith to it, at one time, go, and it goeth—at another time, come, and it cometh—and, again, do this, and it doeth it. It is thus that man becomes directly responsible for the conclusions of his understanding: for these conclusions depend altogether, not on the evidence which exists, but on that portion of the evidence which is attended to. He is not to be reckoned with, either for the lack or the sufficiency of the existent evidence; but he might most justly be reckoned with for the lack or sufficiency of his attention. It is *not* for him to create the light of day; but it *is* for him to open and present his eye to all its manifestations. Neither is it for him to fetch down to earth the light from the upper Sanctuary. But if it indeed be true that light hath come from thence into the world, then it is for him to guide the eye of the understanding towards it."

And the philosophy of the whole matter is summed up in the words of Uncreated Wisdom. He that searches into the will of God, with a desire and a resolution to do it, shall know of the doctrine whether it be of God.

It is idle, then, to talk of belief as something entirely independent of the will; almost as idle as it would be to talk of the conduct as something independent of the conscience. It may indeed happen, and

it perpetually does happen, that both the will and the conscience exercise their authority but languidly and irregularly. But in proportion as this is so, man falls beneath the dignity, aye, and beneath the freedom of his nature: for he is then transferred from a rightful government to the capricious tyranny of usurpers. The precise extent of the abuse, and the exact degree of guilt which may attach to it, in each particular case, is a matter of course too deep for mortal inquisition. This must be left to Him who searcheth the thoughts of our hearts. All that we contend for is, that there is herein a responsibility which man cannot abjure; and if he attempts to abjure it, he attempts to absolve himself from one of the conditions of his being. By his opinions (as well as by his actions and his words) shall he be justified, and by his opinions shall he be condemned.

CHRISTIAN EXPERIENCE.

The article, of which the following is a translation, appears in the *Archives du Christianisme* of the 9th Nov. last, under the title of Etudes Chretiennes—*Christian Studies.* The editor of this excellent religious journal, says in a note, "It is an experience which a Christian imparts to his brethren. It is not an article of doctrine, but a history of his impressions, which he offers to our readers." This article has been read by us with much interest, and we hope not without some profit. It appears to manifest a deep knowledge of experimental piety; and it is with unfeigned pleasure we find that such views and feelings have an existence and a currency among our Christian brethren in France—notwithstanding the Popery, Infidelity, and Unitarianism, which are still prevalent in that country. We are not prepared to say that we entirely approve of every expression contained in this article; or of the representation of the *uniformity* which the pious author seems to intimate will be found, in the method of the Lord's dealing with his people, in the process of their sanctification—That dealing we believe is exceedingly various. Yet the writer's experience is, we doubt not, that which many a practical Christian, and, we trust, a number of our readers, will recognise, as, in a great measure, the counterpart of their own.

A NARRATIVE.

After long reflection, and a very attentive examination of the evidences of the Christian religion, the individual who writes this narrative, embraced the promises of the gospel. He was decidedly a Christian in intellect, and sometimes he seemed to himself to be so in heart. He felt himself longing after Jesus Christ; the world, without Jesus Christ, appeared to him a desert, and death a bottomless abyss; every thing, in society and in life, appeared to him false and deceptive, except as connected with the relation established by the Redeemer between God and the creature, and between man and man. He could no longer see in those devoted to the world, any thing but wretched wanderers; and their condition sometimes excited in him the most sensible pity. He could have no satisfaction without seeing Jesus Christ known, adored, and served; and he joyfully devoted himself to the propagation of Christian truth. I will say nothing in this place of the defects of his faith and his life; this does not fall in with my design.

At a particular time, his mind took a powerful turn towards painful and humiliating recollections. He saw, in a new light, old sins, over

which so many others had passed, that his memory could not advert to them all. He called into lively remembrance, the time when *the belief of gratuitous salvation* penetrated his very soul; and that this belief then appeared to him most necessary—to him, beset by so many recollections, full of remorse. That omnipotent mercy which annulled, by a single act, all those enormous iniquities, without leaving a single one to remain standing to his charge, had seemed to him most admirable; he viewed it as his encouraging duty, simply to receive this inconceivable mercy, not to dispute with it—not to seek to be more just than God. He, at that time, repressed, as an evil suggestion, every internal motion whose tendency was to fashion again, out of the man of *grace*, the old man of the *law*. In a word, he then took his resolution to rely on grace—solely and completely on grace. And when, from time to time, the remembrance of his aggravated sins was productive of remorse, he sought to drown them in the abyss of mercy; where, according to his conviction, all the sins of his past life were irrevocably plunged. Nevertheless, he had remarked with a degree of surprise, but without giving it due attention, that these recollections of his sins produced in him a sort of inquietude, very much like that which worldly men experience, in the view of their transgressions, without a remedy and without a Saviour—an inquietude which subsisted, by a strange contradiction, in direct opposition to the fullest conviction of the mercy of God; in direct opposition even to a thoroughly reasoned system, by which he was persuaded that nothing is more necessary for man, nothing more worthy of God, nothing more favourable to the cultivation of holiness, than the plan of mercy accomplished by Jesus Christ.

But on the late occasion referred to, the inexorable challenges of the soul by the soul itself, became more distinct; the recollection of his sins presented them to him with a deformity he had never seen in them before; he was astonished, as one that has made a new discovery; the texture of his whole life was laid open to his inspection; he saw his nature entirely penetrated by, entirely steeped in, entirely made up of iniquities; and those words of Hamlet came into his mind, "I have more sins ready to be committed than I have reflection to think of, imagination to give them form, or time to perpetrate them." Then, with more force than ever, sin, with its natural echo, condemnation, sounded in his ears, with confused but terrible menaces; and without indulging a doubt of the mercy of God, through the perfect satisfaction offered by Jesus Christ, he felt the terrors of judgment—in a word, it seemed as if, though God had pardoned him, he could not pardon himself.*

Sin, at that moment, was exhibited to his mind as a continued act, and as an integral part of his being—inseparable from that being. *Himself*, in all the emphasis the term can receive, was the entire of what he had been during .... years of his existence; the entire of his past life, which was so incorporated with him as not to be detached;

* This, and what follows, reminds us of what we have heard told of the eminently pious and distinguished JOHN LIVINGSTON, of Scotland. The anecdote is, that on a review of his religious exercises, he thought he had never had that pungent sense of the evil and awful desert of sin, which he thought desirable; and in consequence of this, he earnestly prayed that God would give him to see and feel the guilt and desert of sin, more sensibly than he had ever yet experienced. His prayer was answered beyond his expectations, or his wishes. For two or three days—if we rightly recollect—he had such perceptions of the awful guilt and desert of his sins, as filled him with a horror and remorse that all but overwhelmed him. He said he should never repeat such a prayer, as that which was thus answered.—ED. CH. ADV.

and he could not conceive of himself as separable from his sin, more than of the soul as separable from the body, or extension from matter, or form from sensible objects. He could not rid himself of it, he could not strip it off, it was a complete whole, making up the history of *himself*, as he appeared before God. And yet no distinct idea of punishment presented itself to his mind; no view of futurity beyond the tomb opened on his mental vision; he scarcely looked in that direction at all; his feeling of punishment was internal; he experienced as by anticipation something of the gnawings "of the worm that never dies." In one word (for why should I strive to express it better?) it was as if, though assured of the pardon of God, he could not pardon himself.

In the midst of these strange commotions of the soul, his conviction of every truth of Christianity remained the same, and all the indistinct objections which sometimes occurred could not weaken his faith; and he therefore believed that he ought not to regard the mental exercise described above, as a temptation from *beneath*, but as an admonition from *on high*. He had no difficulty to grant from the very first, that the state of his mind was full of contradiction; that the call and promises of grace received from his terrors, however involuntary, a formal contradiction; and that for the time being, *consistency* no longer existed in his thoughts and feelings, and that it behooved him to consider how, with God's assistance, it might be re-established.

He afterward considered, that in the work of redemption, whether we view it on the cross, from which it derives its power, or in conversion, which shows its development, there are two constituent elements, which are indissoluble, and each of which has an equal demand to be satisfied. As the image of the old man, Christ was crucified on Calvary; as the image of the new man, he gloriously ascended to heaven; but it was necessary to die, in order to rise to glory. Conversion is the reproduction, in succession, of these two states. The convert is first crucified in his heart, and afterwards glorified in his heart. In the same heart, by a change of region, so to speak, he finds hell and heaven; but he cannot enter the region of heaven, without having tasted of hell. My meaning is, he must first have tasted the unmingled bitterness of justice, in order to relish afterward all the sweetness of mercy. There can be no true foretaste of the latter, without some knowledge of the former. God might, without doubt, have so ordered, that, struck with the charms of his love, drawn irresistibly by the attractions of his promises, you might have passed, with scarcely an intervening step, under the complete reign of grace. It may be, that for certain reasons known to his wisdom—perhaps for the best interest of your soul and of his government—he may have dealt with you in this manner. But it is necessary that, sooner or later, you return to the wilderness, to finish the period of your trial—suspended, perhaps, at the beginning of your Christian course. There is no other way into the kingdom of incorruptible justice. If you have not been sufficiently affected with sorrow for your sins, if you have not been duly alarmed on account of them, if you have not had a sufficient sense of their greatness—a greatness measured by the love to which they have been opposed—all this must be gone over again and repeated. So long as "all that is just has not been accomplished," expect to see your sins continually rising up before you; expect—you who have been pardoned, you who have been redeemed—to pass through something like the agonies of condemnation. The work of redemption would not be as

worthy of the wisdom as it is of the goodness of God, if it were otherwise. This work, in one sense, is gratuitous, and that it is so, cannot be too often repeated; in another sense, however, it is not so; the establishment of the reign of grace in the heart has, and ought to have, its correspondent state of suffering—the joy of salvation is felt by a comparison with the distresses of reprobation.

The man of whom I have spoken made these reflections, which he applied to himself, and to others whose joy (a joy far greater than his own) appeared to him to be often indiscreet and premature. But he went much farther. He asked himself—When shall I have suffered to the full, all the anguish of which I have already had a taste—when shall I assuredly obtain my internal pardon? Will it be when, submissive and broken in heart, and having surrendered at discretion to my Judge, that sweet voice, which now only penetrates my outward ears, shall be made to arise from the bottom of my heart? Yes, because then, without doubt, *I shall love*, which at present I do but feebly—love in the heart, is the seal and pledge of complete pardon. If I love, I shall be able to forgive myself. If I love, I shall no longer be the same; I shall be "a *new* man," no longer responsible to the *old*. My present state will be detached from my past state: my past state will no longer be my present *self*. I shall have the conviction that God sees in me "a new creature," from whom he will not demand an account of a former one. "Created after him, in righteousness and true holiness," I shall appear before him as his work, and not mine; as a work which he can and will acknowledge as his own. I shall view myself as God views me. "His Spirit bearing witness with my spirit that I am his child," it will not be possible for me to conceive that he entertains other designs concerning me than designs of love. Then, doubtless, and perhaps more frequently than before, a picture of my sins will still rise to my view. I shall still weep over my sins; they will appear more odious than they ever before appeared; but my gratitude, my joy, my love, will be the only sentiments which I shall reimbibe from the view—I shall remember my sins, that I may the better recollect how much I have been loved. * * * * * * *

This is the experience of one of the most infirm of Christians. As a *real* experience, it has value, just like every other truth. For this reason we have communicated it for the instruction of Christians, and perhaps of those who at present are not Christians.

A SOLEMN WARNING TO THE PRESBYTERIAN CHURCH.

One would suppose that the eyes of the *peace men* in the Presbyterian church must be opened to the tendency of the new doctrines and new measures, which many advocate and more tolerate, by the following paper—We say the *tendency* of the doctrines and measures in question; for they are here exhibited as having reached the goal—if indeed they have yet reached it—to which they always hasten. Let it be observed that the presbytery of Onondaga say explicitly, "we now believe that had our brethren who first took the alarm been present with us, in all the scenes we have witnessed, they would have judged as we judged, felt as we felt, and adopted the very course which we took." This is the very truth. The presbytery of Onondaga are, or rather were—for they are now alarmed—a perfectly fair spe-

cimen of the whole *moderate party* in the Presbyterian church. Every thing beyond what they *were*, has been, and still is, regarded by many as *Ultraism*—high church notions, wretched bigotry, opposition to revivals, and hatred of vital piety. If the mass of *moderate men* in our church will take warning by this example, and come out honestly, as the presbytery of Onondaga have done, this church may still be saved—"yet so as by fire." There must be a purification; but better late than never.

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From the Western Recorder.

CIRCULAR

ADDRESSED TO THE CHURCHES UNDER THE CARE OF THE PRESBYTERY OF ONONDAGA.

During the last few years, there have, occasionally, come among us, men who professed to have mingled much in scenes where religion was rapidly advancing, and souls in great numbers were coming into the kingdom of Christ. As in all similar instances, the hearts of Christians were cheered, and these brethren were cordially received. Scarcely a suspicion was indulged, that in any respect the churches, through their influence, would be led into opinions and practices at variance with the Scriptures, or with the standards and approved usages of the Presbyterian church. Though it was known that there were in the views of these brethren slight variations from the received forms of expressing some of the doctrines, and also an inclination to introduce some new practices, yet we did not discover any thing which seemed to portend serious evil.—Their ardour and their earnestness we could not but admire: and we firmly believed they would be instrumental of great good to the churches, and we felt it to be an imperious duty to pass over trivial faults, and to suffer them to labour with us for the promotion of our great object.

Among the things which we first discovered in some of these brethren, was a disposition to extend and apply to all Christians those passages of Scripture which relate only to the commission of the apostles and early teachers of christianity, and thus lead the devout of our own time to expect those immediate and extraordinary answers to prayer, which were granted only to inspired teachers of the Christian religion. Soon the adorable name and attributes of Jehovah began to be used without a becoming reverence, and by a gradual and steady process this evil advanced to expressions of painful familiarity. Correspondent with this decline of reverence towards God, there has grown into existence a persuasion that human depravity is not so inveterate and extensive an evil, as it is represented in the standards of the church. The ability and obligations of sinners have been held forth in such a manner, and in such a proportion, that impenitent sinners, and even some members of churches, began practically to overlook their dependence on the Holy Ghost: and although the opinion prevailed that God would give immediate and extraordinary answers to prayer, yet these answers were often so represented as to produce an impression that the reins of moral government are mainly in the hands of the devout, and thus Jehovah is under a kind of necessity to accomplish whatever they dictate. Under the influence of such views, many began to believe that the churches have a species of omnipotence in procuring revivals, and that nothing more than excitement is necessary, in producing these desirable results. Instead of humility, which leads men to take the low station before God, to which their ini-

quities degrade them, there appears to have been a pride of religion, which led them to overlook their unworthiness, and to rush to the work almost as a horse rusheth into the battle. Instead of confessing and trembling, lest with hands not consecrated they should touch the ark of God, many hastened to it, fearless of consequences.

An unusual, a most surprising confidence in themselves, was manifested in some ministers and laymen, who came among us claiming to be revival men; and this spirit was communicated to private members of churches. We have seen proceedings, even in lay brethren, which we deeply deplored, but could not counteract. A confidence in themselves, that they were under the guidance of the Holy Ghost, baffled every effort to reclaim them. These feelings have not been general in the churches. A large portion of private Christians have stood firm, and have been willing to be led no further than the Scriptures commanded them to go. They were not ready to regard blind ardour as a dictate of the Holy Ghost, nor to rush forward wherever it led. Though at first they were timorous, even in uttering their feelings against these proceedings, and hesitated lest they should be found fighting against God: and though, contrary to their wishes, their silence was construed into acquiescence or approbation, yet they have been unmoved. Knowing that if these things were of God, no human power could overthrow them, and believing that he would soon show whether these things were in accordance with his will, they prayed and patiently waited. Brethren at a distance have heard and wondered that the end was not sooner seen by us; but for a long time there was such an appearance of obedience to Christ in these individuals, that we could not but hope for good, and that their errors and faults were merely incidental; and we now believe, that had our brethren, who first took the alarm, been present with us in all the scenes we have witnessed, they would have judged as we judged, felt as we felt, and adopted the very course which we took.

For some time the practical tendency of these things has been rapidly coming to light. Many of us, who had hoped to see certain errors disappear, were sorely pained by learning that they were growing more prominent and dangerous. At length they became so glaring and so manifestly injurious, that our duty to God and the churches required us to abstain from ministerial intercourse with these brethren in the sacred office, and to discountenance certain private members of the churches, who seemed to be introducing heresy and disorder among us.

Some of the members of this Presbytery had, at various times, suggested to individuals of these brethren, our fears respecting the results of their errors, and mildly and faithfully laboured to reclaim them; but finding our efforts to avail nothing, we hoped that our silent neglect would induce them to amend, or to depart from us. In this too we have been disappointed. Our course has led them neither to abandon their errors, nor to depart from our coasts. Instead of this, they have rushed into deeper and more dreadful error.

We regret that these brethren have not written or printed a view of their doctrines, and thus spoken for themselves. As this has not been done, we are compelled to gather, either from their own expressions or those of their disciples, the views which prevail amongst them; always presuming that the disciple will be as his master, or rather that the views which generally prevail among the "initiated" are derived from their instructors, and we state—

1. That by many of their disciples, the Scriptures of the Old Testament are regarded as useless.

2. That all saints are perfect in this life.

3. That the moral law, as a rule of duty, is abrogated, in regard to all who come into their faith.

4. That they are under the immediate influence of the Holy Ghost, in all their feelings, words, and actions.

5. That they have the gift of discerning spirits; and by the prayer, or even the look of an individual, they can determine whether he is a Christian.

6. They believe that when they shall have advanced for a time in perfect holiness, they shall work miracles.

7. They attempt to work miracles.

8. They believe that Christians may fall from grace.

9. That all are hypocrites, and going to hell, who do not adopt their peculiarities, and call themselves perfect.

10. They are professed enemies of the Presbyterian church, uniformly and universally denounce her doctrines and government, ordinarily abandon her ordinances, censure her discipline, violate their vows of ordination or private membership, and loudly, fearlessly, and even publicly, reproach her ministers and private members.

11. They creep unawares into feeble churches, and use every artifice to produce disaffection with those ministers and private members who do not readily yield to their wishes, and receive their errors in doctrine and practice.

12. They sustain those members of churches, who, for unchristian conduct, are under censure. They enter the boundaries of the churches from which these persons have been suspended or excommunicated, hold protracted meetings with them and the malcontents associated with them, and thus encourage contumacy in the church, and prevent the reclaiming of obstinate offenders.

13. By the advice of such of them as are ministers, not only individual members in several churches, but a majority in one church, have abandoned the faith, and adopted a confession which excludes the distinguishing features of the gospel.

14. Lay members of this fraternity, both male and female, are going from place to place, tarrying day after day, visiting and strengthening those of the same views, and endeavouring to draw away others from the faith of the gospel. They even assert that Christ personally dwells in them; and when asked to explain their views and proceedings, and to show their consistency with revealed truth, they profanely reply, "Speak to Christ in me."

These are the Perfectionists.

The Moral Power Association appears to be connected, in several respects, with the same sort of persons. We are not able to state all the objects which this Association intends to accomplish. One, however, of fearful calamity, has been detected. In a paper denominated "The Herald of System," published periodically and gratuitously by the "Moral Power Association," is the following notice:—

"The next monthly meeting of the Moral Power Association, will be held at Oran village, Onondaga county, N. Y., Aug. 14, 1833. A general Sabbath school review at 12 o'clock. Children, parents, and teachers from abroad, are invited to attend. Preaching by the Rev. Luther Myrick, at 2 o'clock, P. M. The reports of the committee will

be presented immediately after the sermon. Preaching in the evening. All persons friendly to the institution, are affectionately invited to attend.

"JAMES KENNEDY, *Chairman.*

"A. P. DOUD, *Secretary.*

"N. B.—The inhabitants of the following school districts in Onondaga and Oswego counties, N. Y., are invited to co-operate in the objects of the above institution.

"WILLIAM HATCH."

This notice and invitation are given to 477 school districts by name, and to 84,588 inhabitants by number. The people of Onondaga and Oswego counties, this whole extent of territory, are notified by a company with *James Kennedy* at their head, to put themselves in some respects under the instruction of the Moral Power Association; and all the dwellers in this whole region, including the Sabbath schools, are invited by *Wm. Hatch*, to co-operate. It appears that the church at Mather's Mills have been particularly disturbed by this Association. They formerly appointed a meeting in that place, without the invitation or consent of the session, trustees, or superintendents of the Sabbath schools, and designated Mr. Hatch to examine the schools, and Rev. Mr. Warren to preach. Similar assumptions of authority have been practised in other places.*

Such are the errors prevailing among us, and the combinations to sustain them and their promoters. The weak places in the walls of Zion are carefully sought out and assailed. Those parts are especially attacked, on which no watchman stands, and where no sentinel gives the alarm. In some places the walls crumble before their batteries, and in one they have for the most part fallen. And what is more strange, the individuals claim the name of Presbyterians, and under Presbyterian colours go forth to destroy Presbyterian churches. Some of them, indeed, are understood to be Congregationalists; but we are happy to say, that no people on the face of the earth would sooner disown and abandon such disorganizers, than genuine Congregationalists.

In view of these facts, we can see but one course. We therefore recommend to the churches under the care of this body, to withdraw their confidence entirely from those ministers, and lay brethren and sisters, who go about to propagate the doctrines, notions, or practices of the Perfectionists, or Moral Power Association, and from every person who may assume to inspect and direct Sabbath schools, and interfere with the order of the churches in relation to them, without proper authority from some accredited society, or ecclesiastical body acknowledged by the Presbyterian church.

The presbytery also recommend to the churches, of which some individuals, who are spreading heresies and promoting disorder among us, are members, to make a serious effort to reclaim these members; and if they prove irreclaimable, either to keep them within their own boundaries, or to take away from them the power of going about as Presbyterians, to annoy, injure, and divide Presbyterian churches; and if individuals so far adopt these errors as to abandon the sanctuary and the Lord's table, to commence a process of discipline; and if erring members will not be reclaimed, to exclude them from our churches.

* The stated clerk deems it proper to state, that he believes Presbytery are aware that this Association *may* embrace individuals who have no fellowship with the errors above named; but that they are also aware that in the Sabbath school operations, children are carefully instructed in some or all these sentiments.

"A man that is a heretic, after the first and second admonition, reject; knowing that he that is such, is subverted and sinneth, being condemned of himself."

We cannot survey the churches within our bounds, without emotions of melancholy interest. Dangers are gathering and standing thickly around them. This is especially true of those that are without pastors. With them we deeply sympathize; and we exhort them immediately to cry to God, to send them able, devout, orthodox and learned men, who shall feed the flock with knowledge and with understanding. And we finally advise, that the members of the churches under our care, be exhorted carefully and diligently to study the Scriptures, and to make them the man of their counsel, and the guide of their opinions and of their actions: "That we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." We would pray that the Holy Spirit may descend upon us, not to communicate new truth, not to reveal new motives, but to "bring to our remembrance all things whatsoever Christ hath taught," and by his mighty power to sanctify us through his truth. We would humbly and earnestly implore him, soon to bring thousands around us into the church, who are "born not of blood, nor of the will of the flesh, nor the will of man, but of God."

Alex. B. Corning, *Moderator.*
E. C. Beach, *Stated Clerk.*

Session of Presbytery, Onondaga Hollow, Oct. 16, 1833.

EDITORIAL REMARKS.

In addition to what we have said as prefatory to this article, we remark, that the very same unsoundness in religious doctrine, may lead to directly opposite extremes; according to the different natural temperament, in connexion with some accidental circumstance, of the parties who severally imbibe it. With those of a *sanguine* temperament, in a time of religious excitement, it often produces the monstrous fanaticism of which the preceding article furnishes an example. It is probable that *Shakerism* will ultimately receive a considerable reinforcement, from those whom the presbytery of Onondaga describe; as it did, about thirty years ago, from the fanatics of Kentucky. But the opposite extreme of *Unitarianism*, which men of a phlegmatic temperament, joined with a love of speculation, elaborate from precisely the same materials, the identical false doctrines, that the fanatics begin with, will probably prevail far more extensively than its antipodes. The Presbyterian church, at present, is incubating on a large quantity of these Cockatrice eggs; and in time, and we think the time is not far distant, the brood of vipers will come forth, in all their goodly proportions and distinctive characters.

A CHARGE

Delivered at the Installation of the Rev. Cornelius C. Cuyler, D.D. *as Pastor of the Second Presbyterian Church, Philadelphia, January* 14*th*, 1834, *by* Ashbel Green, D.D.

My dear Brother,

It is known to us all that you have, for a series of years, sustained the pastoral office in a beloved sister church, with acknowledged fide-

lity and a happy success. In addressing you, therefore, on the present occasion, I shall not speak to you in all respects, as I should to one who had had little or no acquaintance with pastoral duties. Still, it can never be improper for any of us, to call those duties to remembrance; our church order requires it at the installation of a pastor; and the apostle Paul did not think it superfluous to give a solemn charge to Timothy; who, though a young minister, was not without considerable practical knowledge of the demands of the sacred office, and to whose fidelity the apostle himself had borne decisive testimony.*

I propose, therefore, to make a brief statement of pastoral duties; which, as they may properly be reviewed by every minister of the gospel present, so they are especially proper for your meditation, in the position which you now occupy, by the relation which has just been formally constituted between you and this beloved people. The inspired apostle shall be my guide in all I have to offer.

"Take heed unto thyself and to thy doctrine," was the apostle's direction to Timothy; and through him, it is the apostolic injunction, or rather that of the Holy Ghost, to every minister of Christ.

1. "Take heed unto thyself." I do verily believe, my brother, that not only does the prospect of a minister's usefulness in his sacred function almost entirely depend, under God, on his personal piety, but that the *measure* of his success, and the *measure* of his personal piety, will generally correspond—taking into view always, the rate of talent which is possessed by the parties severally concerned. Yes; and the want of more success in the ministry is, in a great degree, to be attributed to the difficulty of a minister's keeping up in his own soul habitually, that impressive view of divine things, that holy intercourse with heaven, and that weighty sense of the value of immortal souls, which would give activity and energy, and the right *manner* also, to all his addresses, both from the pulpit and in private and personal interviews. Oh! when a minister has that sacred unction which is derived from much sweet communion with his God and Saviour, it renders every duty easy, it makes every affliction light, it gives him a delightful alacrity in all he does, it suggests the best thoughts and the best language, for all his sermons and for all his private conversations; and it imparts to his very countenance, and to all his speaking and acting, *a something* which every body feels, but which it is not easy to describe. When a man of God is in this frame, he can even reprove and rebuke, in a way which will not be offensive; except it be to those abandoned wretches that our Saviour himself calls *swine*—May you, brother, know much, very much, of this anointing from the Spirit of all grace: and if you do, you will need no other guide, in taking heed to all your conduct. You will be "an example to the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

2. "Take heed unto thy doctrine." You are aware that we have fallen on evil times in this country—times in which sound doctrine is no longer taught, in some places where once nothing else would have been endured. It has, therefore, become peculiarly incumbent on those who would approve themselves faithful as the ministers of Christ, "to contend earnestly for the faith once delivered to the saints." In doing this, I would by no means recommend that the general strain of your preaching should be controversial. Far from this—There may be occasions, indeed, in which important litigated points may, with

* See Philippians ii. 20.

propriety, be treated in a controversial manner, in the pulpit: but when so treated in the sacred desk, it should always be with much of "the meekness of wisdom." But in general, I hold it to be far better, to establish the truth from scripture, reason, and experience, and in the same way to answer objections, without directly referring to controversy at all: for if truth be well established and illustrated before the people, error will of course be rejected, and its influence and prevalence prevented. But while, in all our preaching, we are to be careful to "speak the things that become sound doctrine," and never to speak equivocally and ambiguously, but to use "sound speech that cannot be condemned," we must also remember, that we are bound to declare "the whole counsel of God." The entire revealed system, at least in all its great and distinguishing features, must be brought into view by the faithful minister of Christ, whose connexion with a people is of sufficient continuance to enable him to do it.

Rightly to proportion the time and attention which we give to the several points of theology, in our public preaching, I hold to be an important duty, and yet I know it is one of considerable difficulty. The great practical truths of the gospel—regeneration by the Holy Ghost, faith in the Lord Jesus Christ, repentance unto life, a good hope through grace, supreme love to God, love also to our fellow men—both friends and enemies, saints and sinners—the indispensable necessity of a life of holy obedience to all God's commandments, comprehending the whole system of moral duties, as the evidence and fruit, and the only satisfactory evidence and fruit of a new nature—death, judgment, and eternity—Here certainly are the vastly interesting topics on which we are most frequently to dwell, and an attention to which we are most importunately to urge. Yet there may be intermixed, and even connected with these, something of the history, and biography, and devotional sentiments, of the sacred volume—conveying much instruction, as well as giving much interest, to the main subject of discussion. Every class of hearers is to receive due attention. Unsanctified sinners are to be addressed, in an alarming, and yet an affectionate manner; and to be urged, without delay, to flee for refuge to lay hold on the hope set before them: Sensible and inquiring sinners are to be directed to an all-sufficient and inviting Saviour: God's own dear people are to be fed with the bread of life—the precious truths, promises, and consolations of the gospel. The feebleminded are to be comforted, and the doubting to be resolved.

"Jesus Christ and him crucified," you know, was the sum and substance of the preaching of holy Paul; and so let it be of yours. It has been grievous, very grievous to me, to observe how little of Christ there is, both in the preaching and writing, of too many theologians in our land, and in our church. Brother, be it your care, and I think it will, to hang, if I may so speak, all your doctrines on the cross of Christ: and while your preaching is, and ought to be, characteristically *doctrinal preaching*, still let it all point and lead to Calvary; to "the Lamb of God that taketh away the sins of the world."

3. The apostle Paul told the Ephesian elders, that he had not only "taught them publicly," but "from house to house." Every minister of Christ ought, so far as his circumstances will permit, to imitate this apostolic example. Ministerial visitation, next to the public preaching of the word, is probably the most important, and the most useful service, that a pastor in the church of Christ can render to the flock committed to his charge. It brings him acquainted with the

peculiar circumstances of the individuals placed under his ministerial supervision; it gives him such a hold on their affections, and such an influence over them, as he can seldom, if ever, otherwise obtain; it will often furnish him with the most proper and profitable subject for a public discourse; it will enable him to know and sympathize with the sorrows of the afflicted; it will take him to the bed-side of the sick and the dying; it will cause him to mingle his tears with the bereaved and mourning; it will bring to his knowledge the state of labouring minds, that he would never otherwise know; it will give him many an opportunity to cherish the first motions of serious attention to religion, that might else become extinct; it will enable him to come nearer to the consciences of individuals, by personally addressing them, than he could do by public preaching; it will often put it in his power to become a peace-maker among contending members of his charge; and when any of the professing members of the church that he serves, are walking disorderly, or beginning to backslide, private visitation, rightly conducted, will be likely to have more influence in reclaiming and restoring them, than every thing beside. Private intercourse with his people, will also give a pastor the best opportunity to become acquainted with, and to gain the affections of the lambs of his flock; to tenderly admonish them of their duty to God, as well as to their parents; and to make arrangements, and use arguments, both with them and with those who have the charge of them, to be attentive to Sabbath schools and Bible classes, and by no means to neglect the catechisms of our church. As I shall not make a distinct head of a minister's duty, in regard to catechetical instruction, and its usual accompaniments in our day, I will now say, summarily, that I do verily believe that *here* is a field for usefulness, of the most promising kind; and that the pastor who does not cultivate it diligently and carefully, neglects an important part of his duty.

But after all, I must distinctly remark, before I leave this particular, that a good deal of sound discretion, and some resolution too, are necessary to direct a minister in the apportioning of his time, and of his attention to the various duties which are incumbent on him. If a *young* minister of the gospel does not spend the greater part of his time in his study, in careful theological reading, in studying the Holy Scriptures in the original tongues, and in a laborious preparation of sermons, he will, invariably and forever, remain a superficial man. And whatever be a minister's age and standing, he must take a portion of every week to prepare for the Sabbath, if he expects to perform his pulpit work, which is his main work, in a suitable manner—in a manner that will show him to be "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The people of a congregation ought to be well apprized of what I here state, and to make the proper allowance for their minister, in the article of personal and private visitations; and the lay officers of the church, and other discreet and well-informed members, both male and female, ought to take a great part of the important business of Sabbath school and catechetical instruction off the hands of their minister, that he may have the more time to give to those duties which are exclusively official.

It is greatly in your favour, my dear brother, and greatly in favour of this people, that you come to them after more than twenty years of ministerial labour and experience; and also, by the blessing of God, with a firm and uninjured constitution. Thus prepared, you will be able, and I doubt not you will be as willing as you are able, to devote a large part of your time to the service of your charge, in the way I

have cursorily mentioned in speaking of pastoral visitation: and let me say to you, that you will find that *the interests of the Presbyterian church at large*—interests which, from the existing state of this church, must be attended to in this city—will make a demand on your time, to no inconsiderable amount, and yet it will be time well employed.

4. The apostle Paul told Timothy, that the intention of a part of his epistle was, (to use his own words) "that thou mayest know, how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." The context of these words shows, that they refer to the discipline and government of the church. A few remarks on these topics, therefore, will bring me to the close of what I have to say on this occasion. It has often been remarked, that a church without discipline, is like a garden without a fence: And truly, my brother, this seems to me to be but too just an emblem, at the present time, of the Presbyterian church, into which you have now entered. But there are yet some in this church, who remember when discipline did exist, and was faithfully administered; and they have some hope, that such a time will yet return. So far as your co-operation can have influence, in bringing about this desirable event, I greatly mistake if we may not safely calculate upon you.

In the administration of discipline, whether it be in a church session, having for its objects the erring individuals of a congregation, or whether it be in the higher judicatories of the church, with reference to immoralities or heresies there to be adjudicated upon, the inspired injunction is, that we "do nothing by partiality." The most candid and impartial treatment of every individual, and every case, of whatever kind, that can come before any church court, is of the last importance, to secure the great and only ends of discipline,—the reformation of offenders; or failing in that, the freeing of the church from the dishonour and scandal of protecting and fostering transgressors. According to my observation, the first of these objects—the reformation of offenders, is, for the most part, to be hoped for from private, faithful, tender, and solemn remonstrance and admonition. This has often a salutary effect. But when once a regular process is commenced, although the reformation of the offender is still to be sought, it is, I think, but rarely witnessed—To preserve the purity and credit of the church, and to free it from the reproaches of its enemies, is commonly the most that can then be expected.

In regard to the solemn and important concern of ordaining ministers of the gospel, the express command of the apostle to Timothy is —"Lay hands suddenly on no man, neither be partaker of other mens' sins; keep thyself pure." I confess there is something that strikes me in this injunction as peculiarly impressive, I had almost said, as exceedingly awful. It is, that whoever takes part in ordaining to the gospel ministry an unsound or immoral man, is a partaker with him, and with those who plead for his ordination, in the sin which he may commit, and cause others to commit, by preaching false doctrine, or by an unholy life. Therefore, brother, if you are not satisfied with a man's fitness for the sacred office, no matter what may be the consequences of rejection to him, no matter what your fellow presbyters may think or wish, do not lay your hand upon him in an ordination service—"keep thyself pure."

In sustaining the government of the church, it seems, at the present time, to be particularly necessary and important, to keep in mind what

that government is. It is not Episcopal government; it is not Independent or Congregational government. It is *Presbyterian* church government; to the support of which every minister, and every session, in the Presbyterian church are sacredly pledged. I need not tell you in detail, what Presbyterian government is—That it is, from beginning to end, a government by *representation;* that a congregation choose their pastor and their elders, and commit to them the management of all their *spiritual* concerns; that presbyteries and synods are bodies representative of churches; that the General Assembly is a representation of all the presbyteries, and through them, of all the churches and congregations in our connexion; that each of these bodies has its duties and its limits, clearly defined in a written and printed constitution; and that no judicatory can either transgress its appropriate duties or limits, or permit them to be transgressed, (so far as it has power to prevent the transgression) without a violation—a criminal violation—of that constitution which every officer of our church courts is, by a solemn engagement, bound to sustain. You will, therefore, my dear sir, be watchful, that in this congregation, strict Presbyterian church government shall be observed; and happy will you be, if you shall have an instrumentality in restoring it to the church at large, of which you have become a member.

Thus I have finished what I proposed, in the delineation of ministerial and pastoral duty—Of the trials and consolations of this sacred office, which you, brother, hold in common with your co-presbyters, I need not speak. You know them all; you have, I am sure, often experimentally proved the most of them. I shall only say, in the words of Paul to Timothy—"Be strong in the grace that is in Christ Jesus." You take charge of a people who, you know, are peculiarly dear to me; and you know that I rejoice to see them committed to your charge: and I do earnestly pray, that your labours among them may be more successful than mine ever were. And O! with you, and with those converted to God by your instrumentality, or by my own, or by any of our predecessors in the ministry of this church, let us hope—yes, we will hope—to rejoice together, in the day when God shall make up his jewels, and judge the world in righteousness by Jesus Christ our Lord. Amen.

For the Christian Advocate.

THE NATURE OF THE ATONEMENT.

No. II.

Having shown that the view of the atonement to which our attention has been directed, is entirely inadequate and inadmissible, we shall proceed,

II. To show from the Scriptures, what its *true* nature is—If we clearly understand its *nature*, we shall have very little difficulty about its *extent* and *application*. In order to arrive at a scriptural knowledge of this, I remark in the

1st place, That our race is both sinful and guilty—we are also taught that "without the shedding of blood there is no remission." The reason of this is, because the forfeiture of life is the penalty for transgression—"In the day thou eatest thereof thou shalt surely die"—"The soul that sinneth it shall die." For this state of things God has provided a remedy in "the seed of the woman," his "only begotten son."

That Son must be "made of a woman," that he might be "near of kin," having the right of redemption, be "under the law," and have blood to shed, or a life to offer up. (See Gen. xlviii. 16—Job xix. 25—Gal. iv. 4, 5.) But inasmuch as it was the divine design that four thousand years should elapse before "the seed of the woman" should come to perform the great work—God saw fit to have that work foreshadowed by types, to keep alive faith in the first promise, to impress upon the hearts of men a sense of their guilt and need, and to give them some distinct apprehension of the mode in which atonement was to be made—Hence the institution of sacrifices. They were of divine institution, as we learn from comparing Gen. iv. 4, with Heb. xi. 4. These sacrifices could do no more than I have stated, "for it is not possible that the blood of bulls and goats should take away sin"—(Heb. x. 4.) We find the whole system embraced in the Jewish ritual, and shall probably be able to ascertain the true nature of the atonement, by comparing the scriptural account of that ritual with what is said concerning the sufferings and death of Christ. This, it is thought, will give us a clear view of the divine mind on the subject. We may with propriety make this comparison, for we are told that "the law had a shadow," or figure, or type, of those "good things to come," the substance of which was found in Christ.

It will not be expected, nor is it necessary for the object now contemplated, that a detailed view should be taken of the legal sacrifices. Their nature and object can be sufficiently ascertained without this. These sacrifices were numerous and various. My design is to refer to two or three of them, as explanatory of their nature and object, and which may serve to throw light on the great doctrine of the atonement. The first relates to sacrifices to be made by individuals—"And he shall lay his hand on the head of his offering, and kill it at the door of the tabernacle of the congregation, and Aaron's sons, the priests, shall sprinkle the blood upon the altar round about." (See Lev. iii. 2, 8, 13; iv. 4, 24, 29, 33.) The plain and obvious meaning of this transaction is the following—The person bringing the offering is considered as a sinner—the penalty is death—he feels desirous of relief—the lawgiver has appointed a victim which may be received as a substitute for the transgressor—it has life, and must have it—"for without the shedding of blood is no remission"—He brings the appointed victim—he lays his hand upon its head, acknowledging his just liability to the penalty, gives it to the demands of the law, it dies in his stead, and he is set free. And now, should any one complain of him as a transgressor, and demand his punishment as a violator of the law, he has an effectual and legal plea, in bar of further proceedings, because he has offered the required satisfaction; an atonement has been made—Who does not here think of Paul's strong language to the Romans? "Who shall lay any thing to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died"—

The next instance to which I shall refer, relates to communities, viz. the Jewish commonwealth or congregation—"And the elders of the congregation shall lay their hands upon the head of the bullock, before the Lord, and the bullock shall be killed before the Lord." (Lev. iv. 15.) The same general view is given, in the account which we have of the goats in the great day of atonement, in the 16th chapter of Leviticus—"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of

the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited." His fellow was slain. This is probably the most striking and instructive type in the whole of the ancient ritual—the most complete figure of the atonement made by Christ. No single type could *fully* foreshadow the real atonement; the taking away of sin by the sacrifice of Christ. But in this double type we have the confession and transfer of guilt; the bearing away of iniquities, so that they no more return to accuse and condemn, and the offering of the atoning sacrifice. Here, therefore, we should look for the most perfect type of "The Lamb of God;" for here was the great day of atonement. I might add that distinguished transaction on Mount Moriah, which occurred in the days of Abraham, when, in the act of sacrificing his son, he was arrested by the Lord, and had his attention directed to the ram caught in the thicket, which he took and offered in the stead of his son—to which occasion Jesus probably referred when he said, "Your father Abraham rejoiced to see my day, and he saw it, and was glad."

The leading idea, which runs through the whole system of sacrifices is, the substitution of the animal offered, instead of the person making the offering, including a *legal* transfer of the guilt of the person to the sacrifice, sometimes plainly expressed, and, as I think, always clearly implied.—This, it appears to me, enters fully into all the legal sacrifices, and constitutes all their character and force—That whole system, we have seen, was typical of gospel verities, for the identification and illustration of which the apostle employs the greater part of the epistle to the Hebrews. It was from these sacrifices, principally, that believers derived their ideas of atonement for sin and acceptance with God, from the beginning, till the full development of the gospel dispensation by Christ; and the main part of the knowledge upon which their faith was founded, was illustrated by these exhibitions. If they had any distinct understanding of the doctrine of atonement, it flowed from this source. I am aware it may be said, These were only types and figures: but types and figures mean something; and in this case, they are exceedingly important. Upon a right understanding and application of them, the salvation of souls depended. They were, till the manifestation of God in the flesh, the principal lights on the pathway to heaven. It was as necessary *then* to understand their nature and application, as it *now* is to understand the nature and application of the great sacrifice of "The Lamb of God." The ancient faith of the church of God was not the belief of cunningly devised fables. The lamb of the ancient sacrifices was a distinct symbol of "The Lamb of God, which taketh away the sin of the world." Also the ancient *faith stood not in the wisdom of men, but in the power of God.*

Now, what are we to suppose Abraham must have thought, when he was commanded by God, to release his son, and found the ram caught in the thicket, which he took and offered in the stead of his son. Are we to think he had any doubt of the personal substitution? Did it illustrate to him and his posterity what *his seed* was to accomplish? And what must the Israelites have thought of the transaction on the great day of atonement, when they considered it in connexion with the language which God employs about it? Look at it with attention, and say, what could be thought of it? The sins of the children of Israel are confessed over the head of the goat. Their sins and transgressions are declared to be put upon his head, and of *it* it is

said, "The goat shall bear upon him all their iniquities unto a land not inhabited." What can all this mean? How does the atonement of Christ appear in the light of this acknowledged type? Having thus briefly shown the nature and object of the ancient sacrifices, considered as types of the great atoning sacrifice, which was to be offered for us in the fulness of the time, it will now be proper to turn our attention,

2d. To the view which the Scriptures give us of that sacrifice. I say, *the scriptures*, for on this subject we can borrow no light from any other quarter. And if they should put into our hands a "two-edged sword," let it cut its way, no matter whose system it may "pierce," or whose "joints and marrow it may divide asunder," or "the thoughts and intents" of whose heart it may discern—my object shall be to ascertain, if possible, "the mind of the Spirit." It will not be expected that every passage of scripture which speaks of the death of Christ will be quoted or noticed; for it is not designed to write a system on the subject, but to ascertain as briefly as possible, what was the nature and design of what Christ did, when, "through the eternal Spirit he offered himself without spot unto God."

Our attention shall first be directed to the light which prophecy throws upon the subject. One of the distinguishing names by which the Messiah was revealed to the church of old, was that of Redeemer. The name occurs too frequently for particular reference. The idea conveyed by the name is that of a person who procures the release of a slave or captive, either by the payment of a valuable consideration, or by the strong hand of power. With respect to the former, Christ is called "a Ransom," (Job, xxxiii. 24. Matt. xx. 28. 1 Tim. ii. 6.) With respect to the latter, "a Deliverer," (Rom. xi. 26.) When we consider Christ as "a Ransom," his sacrifice necessarily conveys the idea of a substitute. So the Holy Ghost seemed to consider it, when he moved Caiaphas to say, "It is expedient for us that one man should die for the people, and that the whole nation perish not." (John, xi. 50.) This appears to me to be the attitude in which the facts of the case place the subject. The law condemns us to death—Christ pays "the ransom," by offering his own life in our stead. Is not this the construction which every sensible, unsophisticated mind would put upon the language which the Holy Ghost has seen fit to employ for our instruction? If our systems cannot bear this, let them perish. They are not worth maintaining, at the expense of giving up the plainness and simplicity of Bible truth.

Isaiah has been called the evangelical prophet, because he entered more fully into the spirit of the gospel dispensation than any of his compeers. We might then expect more light on this subject from him, than from any other of the ancient prophets. He has also expressly written on the subject, particularly in his fifty-third chapter. Let me direct your attention to some of his very striking language. "Surely he hath borne our griefs, and carried our sorrows." "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." "For the transgression of my people was he stricken." "Yet it pleased the Lord to bruise him; he hath put him to grief, when thou shalt make his soul an offering for sin." "He shall bear their iniquities." This language is so plain and definite—the ideas are so strikingly ex-

pressed—so variously, yet simply, expressed, that I scarcely know how it is possible to be mistaken as to their meaning.

The death of Christ is here certainly considered as a proper sacrifice? What else can the phrase, "Make his soul an offering for sin," possibly mean? Can any language more precisely or plainly express that idea? He is evidently considered as charged with the guilt of those for whom he died. Does the declaration, "The Lord hath laid on him the iniquity of us all," import less than this? Can it by any legitimate rule of interpretation mean any thing else than this? Let it not be said, guilt cannot be transferred—that would be begging the very thing in dispute. The question is, what does the Lord say, and what does his language fairly import? We do not pretend that the Lord Jesus Christ was personally and actually guilty; but we do say, that he gave himself to be *legally* charged with the guilt of those for whom he died, and was treated accordingly; and that the phrase which we are now considering fully bears us out in this sentiment; and this sentiment, which the word of God so clearly teaches, we *must* and *will* maintain, against every objection which the wisdom of this world may bring against it? Here we plant the standard of the cross, and say, "Let God be true." We shall hereafter find that this is the only view which will consist with even a tolerable interpretation of several interesting and important passages of Scripture. It also harmonises entirely with that part of the chapter where it is said, "He was wounded *for* our transgressions, he was bruised *for* our iniquities." It only remains to remark, that the doctrine of *substitution* here stands forth in such bold and prominent relief, that a man must have a bold, if not presumptuous mind, who, with this chapter before him, would venture to deny it. How could that idea be more plainly and convincingly expressed? We have here, man, a guilty sinner, condemned by the law which he had violated, and yet *justly* pardoned; and Christ, the surety, charged with the guilt incurred, and treated by God himself, ("It pleased the Lord to bruise him") as the sinner would have been, viz. dying under the wrath of God, wounded, bruised by God's own hand. Is this substitution, or is it not? Can language make it plainer? When will men have the grace to say, "Speak, Lord, thy servant heareth?"

Again—Jesus is expressly called, "The Lord our righteousness" (Jer. xxiii. 6; 1 Cor. i. 30.) What is the meaning of this phrase? Jesus is unquestionably righteous, or he could not be our high priest. But how is he "The Lord our righteousness?" Is it not on account of that "everlasting righteousness" which he hath "brought in," so that God "might be just, and the justifier of him which believeth in Jesus?" Is there another even tolerable sense in which this can be predicated of him? With this agrees the language of Gabriel to the prophet. (Dan. ix. 24.) "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in an everlasting righteousness"—connected with the 26th verse—"Messiah shall be cut off, but not for himself." Here we have *God reconciled* by the *cutting off*, or death of *Messiah*, and "an everlasting righteousness brought in," on account of which sinners are "freely justified from all things, from which they could not be justified by the law of Moses." Do I pervert the holy records? Do I misapply the revelation of God's grace? Let every unbiassed mind judge.

Before taking leave of this branch of the subject, I will refer only to the *piercing* of the Saviour, (Zec. xii. 10) compared with the *opening of*

the fountain, (Zec. xiii. 1) and ask, whether we are not constrained to connect all our hopes, both of justification and sanctification, with the *vicarious* sufferings and death of Christ, considered as an atoning sacrifice, by which the law and justice of God are satisfied, and the sanctifying influences of the Holy Spirit procured? Salvation, be it remembered, is not the mere issue of pardon to the guilty, however procured; but the exercise of an influence which shall subdue and eradicate corruption, so as to fit the soul for the enjoyment of God, flowing, as the best reference teaches us, immediately from the blood of Christ.

This brief view of Old Testament instruction concerning the atonement which Messiah *was* to make, will, it is thought, serve to give us a clear insight into its *nature*, and be found in harmony with the instruction which we next mean to draw from the New Testament. The view might have been much enlarged, if it had been thought necessary.

C.

Review.

LETTERS TO PRESBYTERIANS, *on the Present Crisis of the Presbyterian Church in the United States. By Samuel Miller, D. D., Professor of Ecclesiastical History and Church Government in the Theological Seminary at Princeton.*

(Continued from page 35.)

Professor Miller employs four letters of his series—the second, third, fourth, and fifth—in examining the comparative claims and fitness of Voluntary Associations and Ecclesiastical Bodies, to be the organs and instruments of the friends of religion in conducting Christian missions, and in the selection and education of candidates for the gospel ministry. In much that the professor says in these letters, we have the satisfaction to agree with him cordially. As the volume which contains the letters is not, we are persuaded, in the hands of most of our readers, and it is about a year since they first appeared in *The Presbyterian*, we shall extract the arguments commonly used, according to Professor M., by the friends of Voluntary Associations, to justify the preference they give to their method of promoting missions and theological training, with some of his remarks upon them; and then, in like manner, the considerations which he states, "to show *that it is plainly the duty of the church, in her ecclesiastical capacity, to undertake and conduct such enterprises; nay, that when she neglects to do so, she is guilty of great injustice to herself, and of direct disobedience to her divine Head and Lord.*" It would exceedingly gratify us, if our space would permit the insertion at large, of the powerful, and as we think unanswerable reasoning, by which the author of these letters combats the assumptions of those who exclusively favour Voluntary Associations; and by which he maintains the right and the duty of Ecclesiastical Bodies to conduct missions, and the education of youth for the gospel ministry. But although we can do little more than exhibit the propositions which are here made the subjects of discussion, with a few leading thoughts on each, yet we think even this may be very instructive and useful. It is of no inconsiderable importance to those who wish to understand a subject—and it is of *importance* to every member of the Presbyterian church to understand *this subject*—to know distinctly the points of controversy, and the allegations which are attempted to be sustained, on the one side and on the other. To those who *think and deliberate* on what they read, it is of great advantage to have the chief topics of thought and deliberation,

by which the merits of a question or inquiry must be decided, clearly presented to their view.

"1. The first argument commonly urged by the exclusive friends of Voluntary Associations, in behalf of their doctrine, is drawn from the *alleged fact, that almost all the good which has been done, especially in modern times, has been accomplished, not by the Church in her organized capacity, but by Voluntary Associations.* Now the assertion here made, if I mistake not, is *false in fact;* and would deserve to be set aside as a *non sequitur*, even if it were true.

"It is *false in fact.* That is, the alleged fact which it assumes, cannot be admitted. The instances are numerous of much good being done by Ecclesiastical Bodies, long before Voluntary Associations became either frequent or efficient. Has the General Assembly of the Church of *Scotland* done nothing for enlightening and evangelizing the destitute parts of their own country and other countries? Let the history of that church tell. Have the highest judicatories of the Presbyterian Church in the *United States* done nothing toward sending the Gospel and planting churches among the frontier settlements? The old Synod began this hallowed work, as we have seen, near seventy years ago, when no Voluntary Associations for this purpose were known on this side of the Atlantic, and when most of the religious denominations around her were fast asleep, in reference to their duty in this matter." * * *

Professor M. need not have confined the missionary character and exertions of the Presbyterian church in this country to seventy years. This church has always been engaged in the sacred cause of missions, from her first existence to the present hour; a period of nearly one hundred and thirty years. The missionary services performed by the fathers of the Presbyterian church, even before they were numerous enough to be constituted into a Synod, although not so systematic and continuous, were even more arduous and self-denying, than any which are now performed in the United States. In deep poverty, they preached to the destitute, without fee or reward. The present extended limits of our church, are to be attributed to the effects of missionary operations. It has become fashionable to represent missionary exertions as of recent origin. Whatever truth there may be in this representation, in reference to other churches, it is not true in relation to the Presbyterian church. We repeat, that this has been a missionary church from her very origin—David Brainerd was a *Presbyterian* missionary. Neither is the gratuitous education of youth for the gospel ministry in the Presbyterian church, though much increased of late, a recent measure —Witness the funds appropriated to this object in the College of New Jersey.

"2. Another argument which has been urged in favour of the almost exclusive enterprise and usefulness of Voluntary Associations, is, "*that they are made up of 'Volunteers,' and 'officered by men of select and devoted character;' and of course, will be more likely to work with zeal and energy than the members of Ecclesiastical Bodies.*" This is most extraordinary reasoning. Is not the Christian Church in all Protestant denominations, made up exclusively of 'Volunteers;' and is it not 'officered' by men in the highest degree 'select and devoted?' At least if it be not so, the fault is not either in the Head or in the Scriptural constitution of the Church; but in the want of wisdom or fidelity in its administration. Is not such a character indispensably required by the authority of its Master, and by every essential principle of its organization? Surely, if voluntary devotion, and ardent disinterested zeal are not to be found in the Church, it is not easy to conceive where associations out of her pale should find them.

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"3. It is further alleged, that 'Voluntary Associations, *by bringing Christians of different denominations to unite and act together, have a tendency to promote liberal and Catholic feelings; whereas the natural operation of Ecclesiastical Bodies is to beget a narrow, sectarian spirit.*'

"If this argument proves any thing, it will prove too much. It will show that all the fences which divide different denominations ought at once to be broken down; that it is criminal in any Church to 'contend for the faith once delivered to the saints;' and, of course, that all distinctive testimony, on the part of any portion of the Christian

family, in favour of that truth and order which are revealed in Scripture, is uncommanded and wrong. Can this consequence be admitted? * *

4. "It has further, been contended in favour of committing the benevolent enterprises of the day to Voluntary Associations alone, rather than to Ecclesiastical Bodies, '*that the former tends to promote freedom; the latter despotism: that when this important work is committed to Ecclesiastical Boards, it is adapted to build up a strong system of ecclesiastical government; whereas, if it be carried on by men who are wholly free from the trammels of Church rules and Church authority, it is attended with no such danger.*'

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"If I understand the spirit of the argument, it is this; that as long as ecclesiastical judicatories are confined to the work of government and discipline, there is no fear of them; but that when they undertake to intrude into the province of *doing good*, they become dangerous.

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"The very statement of this argument, I should suppose, is sufficient to refute it. Indeed, if the direct converse of the allegation on which the argument rests were made, it would, evidently, wear an aspect more like the truth. Ecclesiastical Bodies, constantly employed in acts of government and discipline only; exercising judicial authority; deciding appeals; adjusting differences; and presiding over all investitures with office, and all official decisions;—Ecclesiastical Bodies, I say, constantly engaged in the discharge of such functions, and such only, *might* be imagined, by a suspicious mind, to be in danger of having a love of power, and a spirit of encroachment and domination cherished by these habitual employments. But the moment such bodies began to engage in enterprises of direct and unmingled benevolence; the moment they commenced the work of planning, preaching, and praying for the poor heathen, and others destitute of Gospel ordinances, and of rousing themselves and others to this labour of love;—one would imagine that a spirit of ambition and dominion would be one of the last that would be apt to arise as the fruit of such employments." * *

"5. A further plea in behalf of Voluntary Associations *alone* being employed in the great work of Christian benevolence, is, *that they can engage in new enterprises with* MORE PROMPTNESS, *than Ecclesiastical Bodies, which must necessarily wait until a majority of the Church can be enlisted in the measure, or prevailed upon to move.* To this plea I answer, that *expedition* is not the only, or even the chief good quality, in religious movements. It is of more importance to move wisely and with energy, than in haste. Many advantages may sometimes be gained by waiting a short time, and taking the whole Church along. But there is no need of thus waiting in any case. A single Presbytery or Synod, on becoming convinced that a certain course is proper, may enter upon it at once, without waiting for the concurrence of the whole denomination with which it is connected. Nay, this may be, in some cases, the very best method of commencing ecclesiastical enterprises." * * * *

"6. It has been further urged, with great confidence, 'that Voluntary Associations alone ought to engage in benevolent enterprises for evangelizing the world, because, *when they are undertaken by Ecclesiastical Bodies, they too often give rise to controversy and strife*:—whereas, if conducted by Voluntary Societies, who are of one mind, and no others will, of course, unite in the scheme, there will always be harmony of action.' This argument, if admitted to be valid, would prove that Ecclesiastical Bodies ought never to undertake *any thing*; for I know of no subject on which they can be called to deliberate on which diversity of opinion may not arise. Controversies often arise in such bodies, and sometimes of a very animated character, in regard to questions of government and discipline. Shall we therefore infer, that such questions ought never to be discussed? There was 'much disputing' in the Synod of Jerusalem, in the apostolic age, when the question respecting Jewish observance was under deliberation:—still, as the Holy Ghost decided, that was very proper business for the Synod to undertake and decide." * * * * *

"7. I shall notice only one argument more which I have heard adduced in favour of Voluntary Associations, as *exclusively* proper to be employed in enterprises of Christian benevolence. It is, that *such associations can more easily than Ecclesiastical Bodies, enlist the co-operation of pious public spirited* LAYMEN, who have too long been in the habit of surrendering almost entirely to clergymen the affairs of the church, and all prominent agency in 'ecclesiastical matters.' This plea, like all the rest, has more of speciousness than solidity. Is there any pious laymen of whose zeal and services the Church, in her organized capacity, may not, at any time, avail herself? If such persons cannot *all* be introduced into her judicatories as *elders*, or into her service as *deacons*, they can be all habitually employed by those judicatories, as members of standing committees, or permanent boards, for doing the Church's work. How many pious devoted laymen in the Presbyterian Church are, at this hour, in their capacity as church-members, promoting in a very important degree, the extension of the

Redeemer's kingdom! And how many more *might* be thus useful, if they had but a heart for it! * * * * * *

Professor M. then goes on to say—

"That it is the duty of the Church, in her appropriate capacity, to be much occupied in works of Christian benevolence, and in particular, to engage in the work of evangelizing the world, and of selecting and training up the best agents she can find for that purpose, may be clearly demonstrated, as it appears to me, by the following considerations.

"1. It is the COMMANDED AND APPROPRIATE WORK OF THE CHURCH to maintain its purity; to press on the hearts and consciences of men for their sanctification, and to propagate, as far as she has power, the religion of Jesus Christ. For this she was constituted to be a depository of truth, a witness for God, and a blessing to the world. Others *may* exert themselves, and *ought* to exert themselves, for evangelizing the nations; but she *must* do it, or disobey her Master in heaven. * * *

"To say then, that the Church in her ecclesiastical capacity, is bound to maintain the ordinances of religion within her bosom, and to sustain discipline in its purity in all her borders; but that she ought to leave to Voluntary Societies the work of evangelizing the world—is, in other words, saying, that she ought to resign into other hands, as not her appropriate work, one of the most undoubted and important of all the trusts which her Almighty Head has committed to her and commanded her to discharge! * * * * * * *

"2. It may be urged, as an important argument in favour of our ecclesiastical judicatories, as such, being engaged in the great work of spreading the Gospel, THAT THE ORGANIZATION OF THOSE JUDICATORIES AFFORDS A CHARACTERISTIC AND PECULIAR FACILITY FOR PURSUING THIS OBJECT. In Congregational churches, there seems to be no possible method of combining their strength for the pursuit of any common object, but by resorting to Voluntary Associations. No wonder, then, that those who prefer this form of church government, and especially those who have no other form within their reach, should contend zealously for such associations, as alone adapted to the work of combined and active benevolence. And to this source, perhaps, in part, we may trace the zeal of some brethren on this subject. But, surely, in the Presbyterian Church the different portions of the whole body are bound together, and brought together, at stated periods, by an organization at once the most complete, energetic and convenient that can well be conceived." * * * *

"3. When Ecclesiastical Bodies are busily and earnestly engaged in endeavouring to send the glorious gospel 'to every creature,' THEY ARE EMPLOYED IN THAT SPECIES OF WORK WHICH, OF ALL OTHERS, IS PERHAPS THE BEST ADAPTED TO PROMOTE THEIR OWN SPIRITUAL BENEFIT. When judicatories of the Church are occupied, as they are often called in the sovereign providence of God to be, in trying offenders; in examining testimony; in deciding appeals and complaints; and in adjusting painful differences; it cannot be said, indeed, to be a useless occupation; for, however irksome, it is indispensable, and often eminently useful, as one of the means of grace. Still the immediate bearing of such work on the spiritual benefit of those who perform it, is not always obvious; and it sometimes proves a severe trial to their faith and patience. But when either the whole Church, of any particular denomination, acting by her representatives, or any subordinate judicatory belonging to the whole body, addresses herself to the hallowed work of sending the Gospel to those who are 'perishing for lack of vision;' when she calls into fervent exercise that 'charity which seeketh not her own,' and labours for the advancement of the Redeemer's kingdom, and the welfare of immortal souls: when she pities those who are suffering a spiritual famine, and expends her resources in sending them the bread and the waters of life; she is, undoubtedly, employed in that way which is best adapted to promote her own spiritual benefit; to draw down upon herself the blessing of her divine Head; and to call into exercise all those graces in which the true glory of a Church consists." * *

"4. The duty and importance of Ecclesiastical Judicatories, as such, engaging with zeal in the missionary enterprise, is manifest *from the security which their agency affords that 'the faith once delivered to the saints,' will be maintained and transmitted in some degree of purity.*

"When voluntary, and of course, irresponsible associations, engage in the great work of evangelizing the world, having no other bond of union than the common sentiments, and the warm feelings which originally prompted them to associate, there is no security that they will continue either to receive or to propagate the pure Gospel. Such bodies may commence their operations with as much attachment to truth, and as sincere a disposition to maintain and extend it, as any Ecclesiastical Body in the world; but having no confession of faith, no acknowledged standards, in conformity with which they pledge themselves to conduct their ministrations; and as all sorts of religionists may become members of such bodies who choose to do so; what is to prevent them

from gradually and even speedily degenerating into associations, who agree in nothing but in a warm desire to send out missionaries; who *may* be prompted to do this, in the strange and wayward course of human affairs, by motives far from being worthy of commendation; and who, of course, *may* exert an influence deeply hostile to the spread of true religion? It is true, Ecclesiastical Bodies may also swerve from their original character, and *have* swerved in the same way. Still, it cannot be denied that there are sources of security in the case of the latter, which do not exist, in the same degree, with respect to the former; and consequently, that the existence of Ecclesiastical Boards at the same time, and in the same country with Voluntary Associations, ought to be desired by every friend of evangelical truth, as one of the best means within our reach of maintaining the Gospel in its purity and power." * * *

"5. It may not be improper, however, to take a passing notice of one suggestion which has been publicly made. It is this; that if the General Assembly of our Church should institute or patronise a Presbyterian Board for foreign missions it would VIOLATE A TREATY with the American Board. This is an entire mistake. No such treaty exists, or was ever made. The General Assembly was one of the three ecclesiastical bodies which *consented* to the dissolution of the old 'United Foreign Missionary Society,' and to the transfer of all its stations, property and debts (which debts were just about covered by the property transferred with them) to the American Board. This consent was accompanied by a recommendation of the Board to the friendship and patronage of our churches. A year or two after this transfer was effected, a proposal was privately made by some friends of the American Board, that the General Assembly should pass a solemn act, binding itself, or at least, resolving, not to undertake any separate foreign missionary enterprise. This proposal, however, was firmly resisted, and no such stipulation or resolution was ever adopted. At the last General Assembly, when a report was brought in from a joint Committee of the Assembly and the American Board, which recommended that the former should not separately engage in the work of Foreign Missions, the Assembly declined expressing any opinion, or giving any pledge on the subject, and again recommended the American Board 'to the affection and patronage of our churches.' The truth is, the General Assembly has never, directly or indirectly stipulated with the American Board not to undertake any separate missionary enterprise, nor made any engagement which can be considered as susceptible of this construction. Just as reasonably might it be alleged that the Reformed Dutch Church, or the Associate Reformed Church (the *two* other Ecclesiastical Bodies which gave their consent to the transfer above stated) were barred by 'treaty' not to engage in the missionary cause in their ecclesiastical capacity." * * *

"6. Thus it appears, my Christian brethren, that, from whatever point of view we contemplate this whole subject, we are led to the same results. We are taught that *Judah* not only *ought* not, but *need* not vex *Ephraim*, nor *Ephraim*, *Judah*. That Ecclesiastical Boards ought not to cherish a hostile feeling against Voluntary Associations, as long as they move in their proper sphere, without attempting to interfere with denominational bodies or interests; but are rather bound to regard them as invaluable helpers in the great work of doing good. And that, on the other hand, Voluntary Associations, when they cherish a desire either to depress Ecclesiastical Boards, or to bind them to their own machinery, take a view of the subject, and pursue a policy, as narrow and unwise as it is mischievous. *An entire separation, and a friendly, generous competition, form the true policy of both. If they cultivate the proper spirit, and pursue the proper course, they will be greatly quickened and aided by the operations of each other; and a much greater amount of good will be accomplished by the harmonious agency of both, than could possibly be done by either, standing alone, and occupying the whole field.*"

Professor M. always communicates his thoughts with clearness, and not seldom with a degree of energy. But in the chapters from which we have made the foregoing extracts, he reasons with a perspicuity, and force, and conclusiveness, which is unusual even for him; and which, it seems to us, no candid mind can resist. In all that he says in these extracts, and in much of their context, we do not dissent from him in the least. But on the general subject of Voluntary Associations and Ecclesiastical Bodies, we are not entirely agreed; and we shall state *wherein*, and *why*, we differ from the professor. We may mention that five years ago,* we commenced a series of papers, the whole of which were published in this work, under the title of *The*

* See Vol. vii. of Ch. Advocate, for Feb. 1829.

best method of conducting Christian Missions. We have there stated at large, what were then our views; and they have not since been altered or modified, in any material respect. We are not opposed to all voluntary associations for conducting Christian Missions, or Theological education. In two instances, and we believe in two only, these associations are both lawful and expedient—One of these instances has been adverted to by us in the essays to which we have referred, and the other is stated by Professor M. in one of the foregoing extracts. Let us, for a moment, look at both—We have said

"A principal use of voluntary religious associations is, to awaken the church to a sense of her duty; and by proving the practicability of new plans and energetic measures, to engage eventually her children generally, to unite and co-operate, in carrying these measures into effect. It is a mournful fact, that, in every age, the church has tended to supineness, formality, and a neglect of her duty—In every age, however, it has pleased a gracious God to raise up, and preserve in the church, some men endued at once with enlightened minds and holy zeal; and with them the work of reformation has always commenced. They have seen what good might be done, and what ought to be done, long before the most of their brethren have perceived the demands of duty at all, or were ready to believe in the propriety or expediency of the measures contemplated—even after they had been explained and urged on their attention. But at length a few, and then more, have become enlightened and animated, till at length voluntary associations have been formed, sufficient in strength to put the measures devised to the test of experiment; and the success has, in the issue, roused the church, to awake from her criminal lethargy, and to put forth her strength in the service of her Lord and Master. The extensive missionary operations of the present day have certainly been brought about in this manner, as must be known to all who are acquainted with their origin. * * * * * *

"When voluntary societies of a missionary character have roused the church to what was always her sacred duty, and which was committed to her by her glorified Head, they have then had their principal use; and their friends should be willing, and even rejoice, to take their place in the church, and co-operate with her in executing those plans, struck out perhaps by themselves, which she has now adopted as her own."

We confess that when we penned the passages here quoted, we did not advert to the fact, that if Congregational and Independent churches do not conduct their Missionary and Educational operations by Voluntary Associations, they cannot, to any considerable extent, carry them on at all. Professor M. has supplied our oversight (for which he has our thanks) in the "2d consideration," above stated—and which we hope every reader will carefully re-peruse—showing why the church, "in her appropriate capacity," should engage in the sacred enterprises contemplated.

Now we entirely agree with the professor, that when churches have taken such a form as that they cannot extensively prosecute the unspeakably important concerns of Missions and Education, except by the instrumentality of Voluntary Associations, they may and ought to do it in that way. He also entirely agrees with us, if we do not greatly misunderstand him, in thinking that an Ecclesiastical organization, especially such as that of the Presbyterian church, is far better adapted than any Voluntary Association whatever, for the prosecution of the sacred enterprises now under consideration. Why then does it not follow conclusively, that Congregationalists should confine themselves to their Voluntary Associations, and Presbyterians adhere to their more happily constituted Ecclesiastical Boards? Let this be done, and no complaint shall ever be heard from us. Our complaint is, that this is not done. It is, that after our church—always, as we have shown, a missionary church—has been effectually roused—as we believe Professor M. will agree with us that she is, or at least is beginning to be—

there is still a continued, and to a great extent, a successful effort, to manage missions and education, in our very midst, by Voluntary Associations. Why, if we need more zeal, will not these zealous associated Presbyterians bring it to us, by falling into the ranks of their own church. Surely, if Ecclesiastical organization is the *better* mode of doing this work, we ought not to patronize and promote an *inferior* method; especially when the better one needs and claims all the patronage we can give it—far more, certainly, that it has hitherto received—Let it be observed that we are not now speaking of what associated Presbyterians can easily be made willing to do, but of what, on Professor M.'s own principles, as seems to us, they would better do.

Herein, then, we differ from Professor M. He dwells, with much interest and earnestness, on the propriety of cherishing Voluntary Associations, fully organized, and in active operation, IN THE BOSOM OF THE PRESBYTERIAN CHURCH. We say *no*—that is not the proper place for their organization and operation; for by your own showing, we have, in our church organizations, a decidedly better method of doing this very thing; and why should we encourage the doing of an important work in a *worse* way, when we have a *better*, and have it in active and efficient exercise. We would say to the Voluntary Associations—"Your interference enfeebles our hands, and diminishes our resources. Keep in your appropriate region of labour; keep among Congregational churches, or where no churches are organized; and then we will, *ex animo*, bid you God speed. Nay, we will do more—we will treat you with as much, perhaps with more, favour and countenance, than we do other evangelical *corps*, who are engaged in supplying the destitute with the precious treasures of the gospel. We will help you in a time of exigency, as we helped the Baptists when their printing establishment at Serampore was consumed by fire; and as the Evangelical part of the Episcopal church in Britain now afford the most important aid to the Moravian missions, by their wealthy men making, annually, very liberal donations to aid the scanty funds of the United Brethren. We have no objection that our men of wealth, after having given liberally to the funds of their own church, should, as *individuals*, give something to you, and give it annually, if they so please. But be content with this. Let us have no *organization* of Voluntary Societies among Presbyterian churches—They divide and distract us. Permit us to do our own work in our own way, which, indeed, we think a better way than yours. Do not interfere with us. We cannot consent to it—Leave us to ourselves; cultivate your own fields; and in this way the best feelings will be promoted, and the most good will be done"—Thus we differ, and very widely too, from Professor Miller.

But we wish to state a little more particularly *why* we differ.—We say, then, that these Voluntary Associations are, in their very nature, opposed to strict Presbyterian government. They are the offspring of Congregationalism and Independency, and do, and will forever, possess the disposition and tendency of their parents. While, therefore, they remain organized in our church, we conscientiously believe our government and discipline never will be completely restored and maintained. They constitute what among civilians is called *imperium in imperio*—a body in the bosom of a community, having a power which the community may not be able to control; but which can and will act independently of, and as often as it pleases, in opposition to the community—nay, which will, when a good opportunity offers, attempt to overrule and direct the community itself. Have we not had proof palpable and

notorious, that such an attempt has been made by these Voluntary Associations, on the Presbyterian church? We do not believe that any candid and well-informed individual, even among those whose system we oppose, will deny, that it was, not long since, the cherished plan and fond expectation of the favourers of Voluntary Associations, to bring under their influence and direction, all missionary operations, both domestic and foreign; and all plans and funds, having for their object the education of youth for the gospel ministry—in the Congregational, Presbyterian, and Dutch churches of the United States. Nor did they, in the Presbyterian church, come far short of their object. They obtained, and till recently held, all foreign missions under their control and direction; and they have used their best endeavours to get the General Assembly of our church to resign the foreign field exclusively to them. As to domestic missions, can any one who was present in the General Assembly of 1828, ever forget the conflict which ensued, when an overture was brought in to reorganize and reanimate the Board of Missions, acting under the Supreme Judicatory of our church? Neither did the conflict end there. It was steadily kept up for several years in succession, till it was found that open opposition to the Assembly's Board was likely to injure the cause which it sought to promote. This form of opposition was then dropped; but who is ignorant that real opposition is still continued? On the comparative merits of the plans pursued by the American Education Society, (a Voluntary Association) and the General Assembly's Board of Education, the best talents of the parties respectively, have been taxed and employed in publishing controversial pamphlets, and in the planning and carrying on of active operations. The very truth is, there is a real opposition of principle and system, between Voluntary Associations and Ecclesiastical Organizations. The former are not, at heart, willing that any church, as such, should have any thing to do in the concerns of missions and education; the latter maintain, with Professor Miller, "*that it is plainly the duty of the church, in her ecclesiastical capacity, to undertake and conduct such enterprises; nay, that when she neglects to do so, she is guilty of great injustice to herself, and of direct disobedience to her divine Head and Lord.*" Now we ask, is it good policy; nay, is it consistent with duty and self-preservation, for the latter of these parties to foster among her own children, an organized body of the former party? It seems to us that all knowledge of human nature, all reason, common sense, and experience, must answer this inquiry in the negative.

We are not to be understood as charging indiscriminately, the friends of Voluntary Associations with bad motives, in their attempts to obtain a paramount influence, in doing good in the way which they think best. We believe they greatly err, and have no small share of the *narrow views*, which some of them liberally impute to us—narrow views, as it seems to us, when they think that their plans are not only the best in the world, but may lawfully be crowded into the place of any other, when opportunity offers. We are willing to admit that many friends of these Voluntary Associations honestly and deliberately think, they are of such importance, that—as we have been credibly informed one of them said—they will, and ought, to trample on any thing that obstructs their progress, and will not get out of their way. Now, it so happens, that Ecclesiastical Organizations, and even the Presbyterian church itself, stand in their way. Will they trample on us then? Not exactly so, we would hope; at least, we hope the good men, and many good men there are among

them, would not do this deliberately. But even these good men are willing to *unpresbyterianize* the Presbyterian church, in favour of Voluntary Associations. They have, for the most part, strong Congregational leanings; and they do not even see—they often seem to be entirely inconscious—that, in certain cases, they are acting in opposition to the principles and government which they have engaged to sustain. Now, the very fact that this is the case with these excellent brethren, only serves to show the more clearly and impressively, how dangerous it is to the Presbyterian church, if she means to maintain her system, in any thing like its integrity and genuine spirit, to have *a nursery of Congregationalism*, a rallying point for principles and operations hostile to her own, in the very midst of her churches—We have something more to say on this topick, which we must defer till the coming month.

(*To be continued.*)

BRIEF NOTICES OF RECENT PUBLICATIONS.

LETTERS TO YOUNG LADIES. *By a Lady. Hartford. Printed by P. Canfield,* 1833.

It was with characteristic modesty that Mrs. SIGOURNEY gave her little book the foregoing title. She could not more plainly have told the reader of her work, although she might not have thought so, who was its author, than by saying that it was written by a lady, and printed at Hartford. Possibly there may be in Hartford, or in some other part of the United States, another lady, who could have penned these letters; but if there is, which we doubt, we should be glad to make her acquaintance —we mean in authorship, for we are too old for making any other kind of acquaintance, and have never had any other than this with Mrs. S.

The letters are eight in number, and on the following subjects:—"*On the improvement of time; on female employments; on dress, manners, and accomplishments; on books; on conversation; on doing good; on self-government; on motives to exertion.* The letters manifest an amplitude of reading and information; an acquaintance with real life, and with the details of female education; a knowledge of female character; an overflowing of kindness and benevolence; a purity of moral principle and feeling; and an unaffected and deep concern to benefit those to whom they are addressed, which cannot fail to render them both profitable and pleasing to every female reader, young or old, who possesses, or who aims at excellence. They mingle much fact and anecdote with their lessons of wisdom and goodness; which both illustrate and give interest to the didactic strain of the work. The style is remarkably chaste, sprightly, terse, and perspicuous. The letters contemplate young ladies of polished education, and in the higher walks of life, as their readers; but they may, as we have already hinted, be read by all with advantage; and we wish there was a copy of them in every reading family of our country.

Although we are writing under the title of "Brief Notices," we shall give a large part of one of these letters; for we do not think we can fill its space with any thing more proper. Our extract is from the sixth letter, as most congenial with the character of our miscellany.

LETTER VI.

On doing Good.

Permit me to press upon your attention a science at once simple and sublime; of easy attainment, yet inexhaustible in its

resources, and in its results boundless as eternity. Some sciences require superior intellect, and severe study, yet to their adepts bring little, save pride and ostentation. But in this, the humblest and the youngest may become students, and find blessed fruits springing up, and ripening in their own bosoms. It is doubtless evident to you, that I speak of the science of *doing good*. Yet I would not confine the term to its common acceptation of almsgiving. This is but a single branch of the science, though an important one. A more extensive and correct explanation is, to strive to increase the happiness, and diminish the amount of misery among our fellow creatures, by every means in our power. This is a powerful antidote to selfishness, that baneful and adhesive disease of our corrupt nature, or to borrow the forcible words of Pascal, that "bias towards ourselves, which is the spring of all disorder." Benevolence multiplies our sources of pleasure, for in the happiness of all whom we bless, we are blest also. It elevates our enjoyments, by calling into exercise generous motives, and disinterested affections.

Lord Bacon, that star of the first magnitude, among the constellations of mind, says, that he early "took *all knowledge* to be his province." Will *you* not take *all goodness* to be your province? It is the wiser choice, for "knowledge puffeth up, but charity edifieth." Knowledge must "perish in the using," but goodness, like its Author, is eternal.

Dear young friend, whose eye, undimmed by the sorrows of time, is now resting upon this page, suffer me, from the experience of an older and earth-worn traveller, to urge you to *bind yourself an apprentice to the trade of doing good. He* will be your Master, whose "mercies are new every morning, and fresh every moment." *He* will give you a tender and sustaining example, who came to "seek and to save that which was lost." They, too, will be your teachers, those bright-winged ministering spirits, who hold gentle guardianship over us, their weaker brethren, lest we "dash our foot against a stone," whose harps are tremulous with joy when one sinner repenteth. The wise and good of all realms and nations, those who have gone to rest, and those who still labour, you may count as your companions, a vast and glorious assembly.

Resolve, therefore, *this day*, that you will not live exclusively for your own gratification, but that the good of others shall be an incentive to your studies, your exertions, your prayers. If you will be persuaded thus to enroll yourselves among the students of heaven, consider attentively your own powers, situation, and opportunities of doing good.

Take a view of the ground which you occupy. Look around on every member of your own family. Contemplate all among whom you reside, and with whom you particularly associate. Are any ignorant, whom you might instruct; unhappy, whom you might console; in error, whom you might reclaim? Make acquaintance with the poor. See with your own eyes, the deficiency of their accommodations, and the nature of their sorrows. The directions given by the father of Louis XVI. to the tutor of his children, reflect more honour upon him than the circumstance of his royal birth. "Take them to the cottages of the peasantry. I will have them see and taste the black bread which they eat. I insist on their handling the straw that serves the poorest for a bed. Let them weep; learn them to weep; for the prince who has never shed tears for the woes of others, can never make a good king."

From among the many charitable societies of the day, select one, whose design is most congenial to your feelings, or most approved by your older friends. Enrol yourself among its members, and study its management, and become familiar with the detail of its operations. Thus you will preserve your own interest from languishing, and gather instruction from the associated wisdom of others. Whatever income you may possess, or whatever stipend is allowed you, set apart *one-tenth* for charitable purposes. This, surely, will not seem to you a large proportion. Some benevolent persons have devoted a fifth of their possessions to the poor. The pious Countess of Warwick could not be satisfied without distributing one-third of her large income to the wants of the distressed. To a young lady, a sweet disciple in the school of charity, and now, I trust, a participant in the bliss of angels, who inquired what proportion of her fortune she should devote to sacred uses, I suggested a *tenth*. But she replied, "I like better the rule of the publican, Lord, the *half* of my goods I give to the poor." The late excellent Mrs. Isabella Graham, was in the habit of devoting a tenth part of her possessions to charitable uses, under every reverse of fortune. On one occasion, after the sale of some property, £1000 was brought her. So large a sum was new to her, and fearing the selfishness which is said to accompany riches, she exclaimed, "quick! quick! let me appropriate my tenth, before my heart grows hard."

For the division of a tenth of our substance, there seems a kind of warrant in Scripture, by the tithe which the Almighty commanded his chosen people to render. "God," says an ancient writer, "demandeth the seventh part of our time, and the tenth of our fortune, but man, in

his sabbathless pursuit of the world, is prone to give him neither."

Whatever proportion you decide to consecrate, keep in a separate purse, never to be entrenched on for other purposes. If it be only a few cents, be faithful; God can make it more, if He sees you are a good steward. Ponder the means of rendering it the most widely and permanently useful. Study the *economy of charity*. By the exercise of correct judgment, one dollar may do more good, than ten times that sum without it. As far as possible, increase your portion for the poor, by your own industry. "Shall we call ourselves *benevolent*, says the Baron Degerando, when the gifts we bestow do not cost us a single privation?" To ask your parents or friends for money, and give it carelessly to the poor, is casting into God's treasury that which costs you nothing. Either deduct it from your regular allowance, or obtain it by your own efforts. There are many kinds of elegant needle-work, and ingenious device, by which young ladies may furnish the means of charity, and at the same time confirm industrious habits. I have known some, who by rising an hour earlier in the morning than usual, and making some garment which was needed in the family, received from their mother the price that would have been paid the sempstress, and thus earned the delight of making some shivering child more comfortable for the winter. If your time is much at your own disposal, statedly employ one hour out of the twenty-four, in working for some charitable object. More will be thus accomplished, than you would at first believe. To aid in educating a child, is one of the most commendable and profitable designs. Facilities are recently afforded for doing this for the children of heathen lands, in the families of Christian teachers. This seems to be emphatically, "saving a soul from death." I have seen a young lady, measuring out by an hour-glass, this consecrated portion of the day, with her hands busily employed, and the sweetest expression upon her mind-illumined face. And I remembered how tuneful among the fragrant groves of Ceylon, would rise the hymn of praise, from the little being whom she was helping to the knowledge of God, and the love of a Saviour. I reflected too, with gratitude, that at the close of the year, when she reviewed its scenes, and every day passed before her, with its crown of industry and bounty, that she would gather more true delight from their simple record, than from the tinselled recollections of gaiety, and vanity, and fashion. Do you think that you are too young to enter on an organized system of doing good? I knew a school of fifteen members, whose ages ranged from six to sixteen years, though the greatest proportion were between ten and thirteen. They were smitten with the love of doing good, and associated themselves into a society for that purpose. In a period of little more than two years, they completed for the poor 160 garments, many of them carefully altered, or judiciously repaired, from their own wardrobe. Among these, were 35 pair of stockings, knit without sacrifice of time, during the reading and recitation of a course of history, which formed a principal part of their afternoon study. That they might render their monthly contributions the fruit of their own industry, they employed almost incredible diligence, as lessons in different sciences were daily required to be studied out of school hours. By rising an hour earlier in the morning, time was gained for the various uses of the needle, by which the pleasure of alms-giving was earned. Among their contributions, I recollect ten dollars to an Asylum for the Deaf and Dumb, five to the schools newly established among the Cherokees, and ten in the purchase of religious books, for the children of poverty and ignorance. The afternoon of Saturday, was the only period of recess from school, during the week. This single interval of leisure, they voluntarily devoted to their chosen occupation of *doing good*.

When I have found them convened in their school-room, on this their only afternoon allotted to recreation, and observed them, instead of being engaged like others of their age, in useless sports, executing works of charity, busily employed with their needles; planning how some garment might be best accommodated to its object, or some little contribution rendered subservient to the greatest good, their eyes sparkling with the heart's best gladness, and their sweet voices echoing its melody, I could not but trust that some pure spirit of Heaven's prompting hovered over them. There was an interesting period in the history of this little institution, when its almoners first commenced distributing the "coats and garments," which, like Dorcas, they had made with their own hands, for the poor. Then they occasionally discovered instances of suffering which agitated their sensibilities, sometimes learned the lesson that gratitude is not always proportioned to benefits, and often returned exulting in the truth that "it is more blessed to *give* than to *receive*." No more interesting report of these visits of charity was ever given, than by one lovely girl of nine years of age, who was deprived of the powers of hearing and speech. Yet though her lips the providence of Almighty God had sealed, her eye, her gesture, her finely-varied countenance, glowing with the spirit of benevolence, left nothing for oral lan-

guage to utter. At this period, the winter was peculiarly severe, and the wretchedness of the poor, proportionably increased. She had accompanied another almoner to the miserable lodging of a family recently removed from a clime where an extreme of penury sometimes exists, which, in our favoured state of society, is seldom known. She expressed strong commiseration that there was so little fire, when the wind was raging without, and the snow deep upon the earth, and that a sick baby seemed to have neither medicine nor food. Her description of the thin and tattered garments of the mother, and of her face, marked at once with sorrow and with patience, evinced that not the slightest circumstance had escaped her discrimination, while the tears of exquisite pity trembling in her eye, proved that her heart was as little accustomed to the woes of her fellow-creatures, as to their vices. I have detained you longer than I intended, with the picture of this little group. It furnishes an example in point, that the mind, in its early stages, is capable, both of the systematic arrangement, and the judicious economy of charity. Often, while gazing with delight on the circle I have attempted to describe, I fondly believed that the habits which they were then forming would have a lasting influence over their future character, and that wherever their lot might be cast, they would each of them be blessings in their day and generation.

In this our highly privileged age, the modes of doing good are exceedingly numerous. Be thankful to any one who furnishes you with one of these opportunities. By a man who was distinguished in the science of charity, it was very early in life adopted as a maxim, that "capacity and opportunity to do good, not only give a right to do it, but make the doing it a duty." Faithfully did he observe this precept. He began in the family of his father, by doing all the good in his power to his brothers and sisters, and the domestics. After he became engaged in the duties of life, and eminent in the labours of a sacred profession, every day was distinguished by either devising or executing some design for the benefit of others. Those who intimately knew him, assert, that not a day was suffered to pass, without his having devoted some part of his income to pious purposes.

The distribution of useful books, ranks among the most efficient modes of charity. Make it a rule to choose none for that purpose, which you have not first carefully perused. Thus, you will not only enrich your own mind from their treasures, but become qualified to judge of their adaptation to particular stations, characters, and states of mind. The sacred Scriptures, and simple treatises, enforcing its precepts, without any mixture of sectarian bitterness, will doubtless occupy a prominent place in your library for distribution. Biographies of persons illustrious for benevolence and piety, will be found to exercise a highly beneficial influence. Make these gifts to such as you have reason to think will put them to the best use. To the young, it will sometimes be well to lend them, on condition that at returning them, they will render you some account of their contents. This will generally secure an attentive perusal, and also give you the opportunity of profitable conversation, either to deepen some precept in their memory, or recommend some example to their imitation. Lay useful volumes in the way of your domestics, who may thus be induced to read them. Who can tell how much good may result from a hint, or train of thought thus suggested? Dr. Franklin, so eminent for public spirit, and so distinguished in distant lands for his designs of utility, acknowledges, "if I have ever been a useful citizen, the public owe the advantage of it to a small book, which I met with when a boy, entitled 'Essays to do Good,' written by the Rev. Dr. Cotton Mather. It had been so little regarded by its former possessor, that several leaves were torn out, but the remainder gave me such a turn of thinking, as to have an influence on my conduct through life: for I have always set a greater value on the character of a *doer of good*, than any other kind of reputation."

The missionary zeal of Henry Martyn, which left his name as a burning light among the churches, was enkindled by a perusal of the life of David Brainerd. Samuel J. Mills, the pioneer of mercy to long neglected Africa, and Fisk, who in his labours of love, followed in his Master's footsteps from despised Nazareth, to the vales of Bethany, ascended breezy Olivet, and wept among the shades of Gethsemane, derived their prompting impulse from the same book. Nor will it be possible to compute, until the scrutiny of the last account, how much of the wisdom of the truly great, of the virtue of those who have been benefactors to mankind, or of the piety of the saint who hath entered into bliss, has been the fruit of some silent and eloquent page, perhaps accidentally read, or gratuitously presented.

When I look back upon the sheltered and flowery path of childhood, one image is ever there, vivid and cherished above all others. It is of hoary temples, and a brow furrowed by more than fourscore winters, yet to me more lovely than the bloom of beauty, or the freshness of youth, for it is associated with the benevolence of

an angel. Among the tireless acts of bounty, which rendered her name a watch-word in the cells of poverty, and her house a beacon-light to the broken in heart, was the gift of books, and the education of indigent children. On stated days, the children of the neighbourhood were gathered around her, fed at her table, made happy by her kindness, instructed from her lips, and encouraged to read and understand the books with which her library was stored for their use. Surely, in some of those hearts, the melody of that voice, speaking of things that "pertain unto the kingdom of God," is still treasured; among the eyes that were then raised to her with affectionate reference, some must still delight to restore her image, as well as that which now fills with the tear of an undying gratitude.

AN EXAMINATION OF THE SEVEN SACRAMENTS OF THE CHURCH OF ROME. *By John Thomas, of the Baptist Church—late of Philadelphia.—Printed by T. C. Ustick.* 1834.

This pamphlet, of 48 octavo pages, we are informed in a recommendatory preface by the Rev. G. B. Perry, "contains the amount of two sermons delivered in the Meeting-house of the Baptist Church, Spruce street, of this city [Philadelphia], on Lord's day, November the 17th, 1833. By the request of the subscriber, who is the pastor of that church, with many who heard the sermons, among whom were some of our eminent clergymen—together with the hope that the publication will serve to check error, and promote truth—has the author been induced to submit the same for the press. The book, therefore, is cast forth to mingle with such others as have for their object the glory of God, and the building up of Zion on the earth, with the prayers of many, that the blessing of heaven may attend it."

At the present time, when the advocates of "the Man of Sin" are so busy, in disseminating in our country their soul-destroying errors, every well-conducted effort to counteract their artifices and operations, ought to receive the countenance and patronage of the Protestant population of the United States; for whatever may be the pretences and professions of Papists, we solemnly believe, that their system, whenever, or wherever it becomes *dominant*, is hostile and destructive to liberty, both civil and religious.

The seven sacraments of the Popish church, constitute an essential part of their anti-scriptural creed.

"'The Canons of the Council of Trent, declare those *accursed* who assert, that the sacraments do not *contain* the grace which they represent; and even *confer* the grace itself on those who place no obstructions in the way of such grace.' They further decree, that 'if any one shall affirm, that by the sacraments themselves, from the performance of the work, (*ex oppere opperato*,) grace is not conferred, but that *faith only* in the divine promise, is sufficient to the obtaining of grace, he is *accursed*.'* In the Catholic Expositor, baptism is called 'The Sacrament of the generation;' the effect of which is, that 'all sin, original or actual, however vile, obtains remission.' The same principle pervades the language of the catechisms, confessions, and prayers of the Roman Church."

The brief exposure contained in this pamphlet, of the absurdity and impiety of the Popish doctrine of the Sacraments, is written in a spirit of candour, and is almost wholly argumentative. We cordially recommend it to our readers, and give as a specimen of the writer's manner, the second argument by which he endeavours to show, and we think does show conclusively, that the Canon of the Council of Trent quoted above, is diametrically opposed to the infallible teaching of the oracles of God.

"2dly, The Scripture doctrine of regeneration renders it impossible that this account of the nature and efficacy of the sacraments can be true.

"The nature of regeneration appears to have been wholly misunderstood by the Council of Trent. Their definition of a sacrament, represents it as a kind of instructive, sensitive, unintelligent impulse, unconnected with knowledge, faith and holiness, as if it were possible for a person

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* Concil. Trid. Sess. vii. Can. 8.

to be regenerated, or born again, without his being conscious of his need of salvation, and persuaded of the preciousness of Christ as a Saviour. But so far is this from being true, that the *new birth* and *faith* are, invariably, spoken of in Scripture as mutually implying each other. Hence it is that regeneration is opposed to the notion of imputed or ceremonial holiness, being, in its specific nature, a restoration to the soul of the image of God. In respect to the understanding and conscience, it is called spiritual light, a right mind; a good understanding; a sound heart. In respect to the will and affections, it is a new, good, upright heart; a heart of flesh; a right spirit; and yet, on the principle that the sacraments, by the mere act of administration, can confer grace, persons previously uninformed, ignorant, and graceless, may continue, for a longer or shorter period of time, the passive, but unenlightened, subjects of regeneration; because sacraments, in *themselves*, are mere *symbols*, that is, neither *law* nor *gospel;* and the ordinary teaching of the Holy Spirit is by the *word*, and not by *signs*. *Regeneration* is not *inspiration*. Therefore, either *sacramental grace* must be something different from *gospel grace*, or, it must be admitted that the sacraments cannot confer grace."

Literary and Philosophical Intelligence, etc.

The Whale Fishery —The following article, in relation to this important branch of trade, is taken fom an English paper:

The Liverpool Times says—" We have become aware of some facts which show the immediate and practical utility of the recent Arctic voyages in a very strong light. There is every reason to believe that, if they had not been undertaken, the whale fishery, which employs a capital of upwards of a million, which is one of the best nurseries in the world for seamen, and on which Hull, Peterhead, Frazerburgh, and several other towns of the kingdom mainly depend, would have been lost to the country. For many years a great change has been taking place in the habits of those stupendous creatures, which draw the enterprise of the merchants and mariners of England and Scotland into the Arctic seas. When the fishery commenced, they were so tame that they were found floating in all the gulfs and bays of Spitzbergen, fearless of harm, and were taken by hundreds, and without an effort. In a few years, however, this dreadful destruction drove them to the more remote bays, from whence they were soon driven into the open sea, far away from land.

But the trackless ocean afforded them no shelter from their enemies; they were pursued, and that with so much resolution, that the Dutch are calculated to have destroyed upwards of 50,000 in no very long course of years. Retiring before their ruthless pursuers, they next took refuge along the line of perpetual ice, which was their habitation when Scoresby wrote his celebrated work. Here as many as 1,400 of them were killed in one year. At last, worn out by perpetual persecution, they have plunged into the regions of eternal ice, where the boldest whalers dare not pursue them. The consequence is, that the Greenland fishery, which was formerly carried on in the sea between Greenland and Spitzbergen, is nearly abandoned, and the whole trade would soon have been at an end, if Ross had not penetrated, in his first voyage through the mass of ice which renders the entrance to Baffin's Bay so hazardous, and opened to the whalers vast seas never before fished, and which the monsters of the deep are found to frequent in great numbers.

The most northern parts of Baffin's Bay, together with Lancaster Sound, Regent's Inlet, &c., are now the great fishing stations, and all these regions have been discovered, or at least laid down with accuracy, by the recent navigators, who opened the route to the less adventurous traders —showed them that the seas abounded with whales—broke the icy barrier which had never been passed since the days of Baffin, and described the coasts and harbours so correctly, as to deprive the voyage of the greater part of its perils. The mere pecuniary expense of the voyages of discovery has therefore already been repaid many times, independent of the extension of geographical knowledge and the improvement of science.

Power of Scent in the Reindeer.—In proceeding along the extensive and endless lakes of Lapland, if the number of deer be great, a close and lengthened procession is invariably formed, each deer following the foremost sledge so closely, that the head of the animal is generally in contact with the shoulders of the driver before. Should the guide alter his direction, by making a bend to the right or left, the whole of the deer in the rear will continue their course till they arrive at the spot where the turn was made.

It thus frequently happens, that when the distance between the foremost and hindmost deer is great, on the guide making a bend, considerable saving might be obtained by cutting across. This, however, it is scarcely possible to do, for should

the deer even be pulled by main force out of its former course, it will immediately turn aside from the new direction it is placed in, and regain the old track, in spite of all the driver can do to prevent it.

It is useless to contend with the animal; and the time thus lost might leave the driver at such a distance from the rest of the party, as to render it a matter of some difficulty to overtake them. This unwillingness to separate from its companions, is one feature of the instinct given to this animal; and it is the very circumstance that, more than any other, ensures the safety of the traveller.

Should any accident separate him from the rest of his party, the deer be fatigued, or other occurrences throw him considerably in the rear, if he trust entirely to his deer, it will enable him to overtake the rest, though they should be some miles in advance, from the exquisite olfactory sense it possesses. The animal in this case, holding its head close to the snow, keeps frequently smelling, as a dog would do to scent the footsteps of its master, and is thus enabled to follow with certainty the track the other deer have gone.

Were it not for this property of the animal, travelling across Lapland would be not a little hazardous, particularly in those parts where the weather is the darkest, which is generally while crossing the mountains of Finmark. It often happens that the party is unavoidably scattered, and the sound of the bells enables them to rejoin each other. The bells, however, should the weather be very thick and stormy, can only be heard a short distance off; and it is then, by the sagacity of the deer alone, that the difficulty is surmounted.

New Year in China.—The festival of the New Year, from time immemorial, has always been observed in China by all classes of citizens, from the emperor down to the humblest subject. New Year's Day is a gala day. Every person who appears abroad, if he can afford it, is decorated with a *new suit;* and if his means are so confined that he cannot clothe himself in new habiliments from top to toe, he exhibits some conspicuous article of his dress as new and unsoiled. On this day craniums are covered with caps, and legs are invested with snow white stockings, which are bare the remainder of the year. The ordinary salutations of friends are exchanged for the most obsequious politeness, and two *coolies* may be seen bowing, and bowing, and bowing at each other, and grinning ridiculously in each other's faces for several minutes, before they descend to the courtesies of every-day life. Among the higher classes of Chinese society, these rejoicings are kept up for several days. Important undertakings are almost always commenced about this time, as it is considered an auspicious period; and many marriages are also solemnized.

A paragraph has appeared, stating that three members of the Society of Friends, had gone on a voyage of *pleasure* to the South Sea Islands. It is a fact that they have gone; but their object has been misstated. We have received communications on the subject from three respectable members of the Society, one of whom says—"The three members of the Society of Friends who have sailed in the Francis Freeling, (purchased for the purpose) to visit the South Sea Islands, are not gone on a journey of pleasure, but with a view of establishing a mission, or missions, and the visit is altogether a religious one, though too vagrant to meet my ideas on the subject. The funds are not provided by the individuals themselves, but by a subscription among a few members of the Society." A second states, that the voyagers will visit New Zealand, Owyhee, Otcheuse, New South Wales, &c., and will probably nearly circumnavigate the globe. It is intended to combine religious instruction with the endeavour to promote civilization amongst the inhabitants of those ports which have been entirely neglected, or but little visited by missionaries. The whole is at the expense of the Society, and will cost from 4,000*l.* to 6000*l.*, and the time calculated for the performance of this mission from four to six years. A third correspondent says—"Daniel Wheeler, of Russia, had gone on a religious visit, or gospel mission, attended by a companion and his son."—*London paper.*

Observations on the Flying Fish.—"July 6.—The flying fish to-day were more numerous and lively. They rose in whole flights to the right and left of the bow, flying off in different directions, as if the vast body of the ship alarmed and disturbed them. Others, however, at a greater distance, kept rising and falling without any visible cause, and apparently in the gladness of their hearts, and in order to enjoy the sunshine and the temporary change of element.

Certainly there was no appearance or probability of any larger fish being in pursuit of even one-hundredth part of those which we saw, nor were there any birds to endanger their flight; and those writers who describe the life of these animals as a constant succession of alarms, and rendered miserable by fear, have never, I conceive, seen them in their mirth, or considered those natural feelings of health and hilarity which seem to lead all creatures to exert, in mere lightness of heart, whatever bodily powers the Creator has given them. It would be just as reasonable to say that a lamb leaps in the mea-

dow for fear of being bitten by serpents, or that a horse gallops round his pasture only because a wolf is at his heels, as to infer, from the flight of these animals, that they are always pursued by the bonito."—*Bishop Heber's Journal of a Voyage to India.*

The skeleton of the painter Raphael, has been disinterred at Rome, after having been undisturbed for several hundred years. The Marquis Biondi delivered an interesting lecture upon the remains, which were afterwards formally examined and identified by a commission of surgeons. They were then exposed for four days to the public, and were to be reintombed with great pomp, and the Pantheon to be illuminated, Oct. 18th.

American Longevity.—The number of those persons who attain to what is considered a very advanced age, is probably much greater than would be at first supposed, by people not accustomed to notice the records of such matters in the aggregate. During the year last past, for example, a man named Bogard, died in Tennessee at the age of 118; and a revolutionary soldier, named Martin, aged 106, at Knoxville. Mrs. Pierce, of North Carolina, was supposed to be 111; and that was the ascertained age of Mr. Thompson, of Maryland, whose oldest son, by the way, is 92. Worthington, of Baltimore, a slave we believe, was 110. A person died in this city at 105; all during 1833.

Important to Milkmen.—By a variety of experiments, it has been ascertained that milk, placed in vessels made of zinc, increase the quantity of cream beyond what can be obtained in vessels of the ordinary kind—the quantity of butter obtained is computed at one-third more.—*Goodsell's Gen. Farmer.*

Quere.—Will any deleterious consequences follow from the use of zinc, as milk pans?

Religious Intelligence.

We fill this department of our Magazine for the present month, with an account of African Missions, taken from the American Quarterly Register.

WESTERN AFRICA.

The principal missionary establishments on the western coast are within the territory of the British colony of Sierra Leone, and under the charge of the Church Missionary Society. They were commenced about sixteen years since. Freetown, the capital of the colony, on the south side of the river Sierra Leone, seven miles above its entrance into the Atlantic ocean, is the seat of the mission. Branches are established at Fourah bay, Kissey, four miles from Freetown, Wellington seven miles, Hastings thirteen, Gloucester four, Regent six, and Bathurst seven. The last three are in the mountain district, laying south and south-east of Freetown: the three preceding are in the river district, east of Freetown. On the first of January, 1833, the average attendance on public worship, at all the stations, was about 2,700 in the morning, and 1,500 in the evening, communicants 690, candidates for communion 332, day scholars 1,627, evening 282, Sabbath 1,080, total scholars 2,999. At Fourah bay is a seminary, called the Christian Institution, containing 14 scholars. Its design is to prepare native teachers and assistants. The conduct of most of the communicants is reported to be consistent with their profession. Some have been excluded for Sabbath breaking, adultery, and other sins. One of the missionaries has been separated from the society, in consequence of his openly falling into sin. It appears that the worship of idols is not yet entirely eradicated from among the liberated Africans. The want of labourers is a painful obstacle. The climate is such as frequently to prove fatal to a European constitution.

The Wesleyan Methodist Missionary Society established a mission at Freetown in 1816. There are now five out-stations. The meetings at the chapels are generally well attended. The same society have missions at Bathurst, a town on the St. Mary's island, at the mouth of the Gambia, and at M'Carthy island, about 300 miles up the Gambia. The first was established in 1821, the last in 1832. M'Carthy island is considered as very well adapted for a missionary settlement. The Gambea is navigable about 400 miles, and enters the ocean in north latitude 14 deg. 23 min., about 6 deg. north of Sierra Leone.

Going down the coast about two degrees from Sierra Leone, we come to the American colony of Liberia. The Baptist mission at the colony has been relinquished. A free school for the benefit of recaptured Africans has been for several weeks in successful operation, under the care of the Rev. James Eden. Mr. Savage is making ar-

rangements to establish a manual labour school at Millsburg. There were previously five schools in operation. Sufficient attention has not, in our opinion, been paid to this point, by the managers of the Colonization Society. It is of fundamental importance. We are sorry to say, also, that a portion of the colonists, including some of the most respectable persons, are engaged in the traffic in ardent spirits. We are aware that it is said that no treaties could be made with the natives, and scarcely any intercourse carried on, without the assistance of ardent spirits. But has a full experiment been made? Is it perfectly clear, that it is *morally right* to make use of ardent spirits in any such way? Can the natives be induced to give up the expectation of receiving ardent spirits in barter, *gradually?* Ought not decisive and uncompromising ground to be taken at once? Would not really useful articles, if double or treble in value, be received in lieu of spirits?

Three American Missionary Societies, the Western Foreign Missionary, the Methodist Missionary, and the American Board, will establish missions on the western coast, probably in the vicinity of Cape Monserado, or Cape Palmas, in the course of two or three months.

The German Missionary Society established at Basle, in Switzerland, have an establishment at *Ussa*, a negro village, near the Danish fort Christianburg, on the Gold coast. This mission commenced in 1828, is about one degree south of Liberia. The Gold coast has long been visited for the gold dust and slaves which it furnishes. The forts and counting-houses belonging to Europeans in this quarter are about 40 in number.

The following are the names, stations, &c. of the different missionaries on the western coast. We do not give the assistants:—

John G. Wilhelm,	Freetown,	Christian Mission.
John Raban,	do.	do.
G W. E. Metzger,	River District,	do.
John Gerber,	do.	do.
W. K. Betts,	Mountain District,	do.
G. A. Kissling,	Not stationed,	do.
J. F. Schon,	do.	do.
—— Moister,	St. Mary's Island,	Western Mission.
John B. Pinney,	Not stationed,	Western For. Mission.
John Cloud,	do.	do.
—— Laird,	do.	do.
John L. Wilson,	do.	A. B. C. For. Mission.
S. O. Wright,	do.	Methodist Mission.
—— Spaulding,	do.	do.

Considerable interest is now felt in the project in which the Landers are engaged, of establishing settlements, and promoting commercial intercourse in the interior of western Africa. Mr. Lander left the steam-boats on the 14th of April last, about 400 miles up the Niger, opposite the lake Tschad, and proceeded to Fernando Po, on the coast, to procure necessaries, &c. During the first month after the expedition left the coast, not less than 20 deaths occurred, in consequence of the fever which was caught on the coast. In every other respect the expedition has been successful. Great confidence is expressed of the final accomplishment of the commercial objects of the expedition. The natives had received it in the most friendly manner. It is intended to form a settlement at Patashie, a large island in the Niger, one day's journey below Boosa.

"Africa," remarks Mr. Douglas, of Cavers, "is still more helpless than Asia, and farther removed from all influences of good. Preparations, however, are already begun for a renovating change of that unhappy continent. The liberated blacks are beginning to return, with the seeds of knowledge, and the rudiments of the true religion; and America will soon send them forth in great numbers, and spread them over those shores which are opposite to the new world."

SOUTH AFRICA.

"If the sight of the wild boy in the wood learning his letters be, according to Dr. Chalmers, the most sublime spectacle on earth, what heart can be insensible to the grandeur of those effects, which are likely to arise from the introduction of a printing press, schools, the circulation of the Scriptures, literature, and science, among the hitherto barbarous tribes in the interior of South Africa?" The efforts for the benefit of South Africa, may be considered under four divisions—Cape Town, the Hottentots, Caffres, and the more distant tribes.

Cape Town is a well built place; and is said to contain 22,000 white and coloured inhabitants. The places of worship belong to the Calvinists, Lutherans, and Roman Catholics. A chapel is connected with the London Missionary Society. An English

Episcopal church is building. The Mohammedan priests are said to be very zealous in making proselytes. The inhabitants prefer servants of this religion on account of their sober habits, drunkenness being said to prevail greatly among other sects. A philanthropic society is established for the emancipation of deserving slaves. They have already emancipated 100 slave girls, and given them good education. A Temperance Society has numerous members. New lending-libraries are forming, and others are enlarging. In two schools in Cape Town, and 24 elsewhere, belonging to the 'Bible and School Commission,' there are 1,267 scholars. In Cape Town, there are 12 private schools for boys, and 10 for girls. Two schools of industry have 140 scholars; an infant school 60; a grammar school, begun in 1824, is supported by government. A college, commenced in 1829, supports itself, and is the first institution in the colony, which has rendered it unnecessary to send children to Europe for education, and will be the means of raising many competent teachers for the district schools. The Dutch inhabitants have a school preparatory for the college, with 180 scholars. Rev. John Philip, D. D., superintendent of the missions of the London society, has morning and evening service on the Sabbath, a Bible class, Sunday school, &c. The Wesleyans employ at the Cape, and the surrounding districts, Messrs. Barnabas, Shaw, James Cameron, and E. Cook. In Cape Town and the adjoining country, there are 50,000 Mohammedans and Pagans.

Hottentots. Among this people, the Brethren have five stations, Groenekloof, Gnadenthal, Hemel-en Aarde, Elim, and Enon. Groenekloof is 40 miles north of Cape Town, and has 563 inhabitants. The mission premises are surrounded by a wall, and the church and other buildings are stuccoed. Gnadenthal is 130 miles north-east of Cape Town. So abundant are the vegetable productions, that it is called a 'place of fruits.' The settlement contains 1319 persons. The communicants are 605, baptized children 391. The day scholars are 300, and the infant school 120. "Nothing can exceed the delight of the Hottentots at the unexpected present of an organ for the church. Many of them melt into tears when it is played." Hemel-en Aarde is a hospital for the relief of lepers. The communicants are 38. As the malady is not contagious, the institution will probably be given up. Elim is 180 miles from the Cape—it has 200 inhabitants. Enon is on the White river, near Algoa bay, about nine days' journey from Gnadenthal. The White river flows close to the settlement. Communicants 123, scholars 125.

The London Society has missions at Bosjesveld, 40 miles north of the Cape, at Paarl, 35 miles north-east, at Tulbagh, 75 miles north-east, at Caledon, 120 miles east, at Pacaltsdorp, 145 miles east, at Hankey, not far distant from the last named town, at Bethelsdorp, 450 miles east of the cape, and Uitenhage, an out-station at Theopolis, 550 miles east, at Grahamstown, Graaf Reinet, and Cat river. The number of communicants at all these stations is about 500. Temperance societies are formed at most of them. "Intemperance has hitherto been one of the chief means, by which Satan has maintained his sway. No one can reflect on the almost universal custom in our villages, of paying for occasional services with nothing but brandy, without horror." The Wesleyans have stations in the Albany district, in the eastern part of the colony, comprehending Grahamstown, Salem, Somerset, and other stations. The congregations on the Sabbath are large and attentive. The French Protestants have a mission at Wagenmaker valley, the resort of 600 or 700 slaves, 10 of whom have been baptized; and the Rhenish Society another station at Wupperthal, near the Cedar mountains, five days' journey north of Cape Town. "In a little valley surrounded by huge rocks, which seem to shut it out from the world, the missionary Von Wurmb, and his wife, with his associate Leipoldt, fixed themselves at the beginning of 1830, having purchased the land for about 11,000 francs. The Rhenish Society have also a mission at Stellenbosch."

View of Public Affairs.

It is seldom that more than two months elapse, without bringing intelligence from Europe to the United States. Such however is the fact at present. The latest dates from Britain are of the 25th of November—There has been an arrival from St. Ubes, bringing information from that place, to the 27th of November, but the information is of little interest; it is merely that the armies of the hostile brothers remained much as they had been for some time previously; the forces of Don Miguel about 18 miles distant from the city; skirmishing frequent, but not decisive; the Miguelites a good deal depressed and discouraged; and the fleet and all the important sea ports still in the hands of Don Pedro. In Spain, the only event of importance that has recently

occurred, is the defeat of the priest Merino, the devoted partisan of Don Carlos, by General Saarsfield, commanding the troops of the existing regency, whose prospects seemed to have a favourable increase. A large French force is stationed along the whole line of the Spanish frontier; doubtless intended to favour the regency, but not to act without a manifest necessity—The Russian minister has demanded of the court of France to stop the public press of Paris in its abuse of Russia. An evasive answer has been returned. At Rome, it is stated that great agitation exists in the Papal cabinet; and that three cardinals were about leaving the capital, to endeavour to form an Italian confederation; which, it is affirmed, had been recommended by the northern powers. This is not improbable; as the last advices speak of a league entered into by Russia, Austria, and Prussia, to suppress all future attempts to resuscitate the kingdom of Poland—each power, in such an event, to furnish 35,000 troops, to suppress all attempts at insurrection—The affairs of Holland and Belgium remain *in statu quo*—In Germany, it appears there have been some difficulties with those powers who have granted legislative rights to their subjects; but it is doubtful whether they will produce any important results—In France, the elections were going on, and some riots occasionally took place. It is stated that at Marseilles two-thirds of the candidates for seats in the Chambers were Carlists. But this does not prove that one of them will be chosen. In Britain, the season had been so remarkably mild, that pear trees were in blossom, and a second crop of ripe gooseberries was produced. Lord Grenville was not expected to survive the long indisposition under which he had laboured; and at his death, the true author of the Letters of Junius, it was confidently believed, would be fully ascertained. The Cholera was prevailing in the north of Europe—in Norway in particular. The controversy between the Turkish Sultan and some of his rebellious Pachas, as well as with the inhabitants of Samos, was still unsettled. From Asia and Africa we have no intelligence of importance that can be called *news*. In South America, it appears that the civil broil at Buenos Ayres is settled for the present. The obnoxious, but constitutional governor, finding that the rebellious army which environed the city was likely to capture and plunder it, asked counsel of the legislature, and was virtually, but very gently, advised to resign. He did so—*voluntarily* by *compulsion*. The besieging army then marched through the city, without doing much injury to the inhabitants—their military chief being made governor, in place of the one deposed. But what a state of things is this! It is nothing better than a military government, in which an aspiring commander has only to gain his army to his wishes, in order to be sure of governing the State. It reminds us of the worst period of the Roman empire, when emperors were made and unmade by the Roman legions, as often as they pleased. In the other Southern American States, no event of importance has recently occurred. President *Santander*, in addition to his other enlightened measures, is labouring to introduce a universal toleration in matters of religion, in the great republic of Colombia. We wish him success with all our heart; but fear that Popish influence will prevent it —Till toleration, however, or rather the *equality* of all religious sects, as to political claims and patronage, shall be established among our southern neighbours, they never can be really a free people, nor exempted from sanguinary civil broils.

Such is our meagre chronicle of Public Affairs for the present month. But ours is not the fault. We keep no home manufactory of news; and when importation fails, we must wait for the foreign supply.

As to our own beloved land, our readers are acquainted with its state and prospects, as well as ourselves. We consider the present aspect of our public affairs as gloomy—never more so, since the existence of the Federal Constitution. The great question which has occupied and agitated our Congress, ever since its present session commenced, is still undecided. Parties are increasing in ardour; and unless that same kind Providence, which has so often interposed for our preservation—and for which we have never been sufficiently thankful—shall still prove benignant, and grant us an undeserved deliverance, we greatly fear for the issue. "Help us, O Lord our God, we rest on thee."

ERRATUM *in our last number.*

Page 7, line 14 from bottom, expunge the word *last.*